TO HIS TRVLY HONO.

RED FRIEND, SIR

WALTER ASTON OF TIXAL, IN the County of Stafford; Knight of the honorable order of the Bath.

HONORED SIR.

S

Eeing that it is an viual and commendable custome amongst all writers, to dedicate their workes (once brought to perfection) to some worthy personage or other, to whom they are most deuoted, under whose patronage and protec-

tion they may better passe without controulment. And having now at last more for the benefit of such as are vnskilful in the Latin tongue, then any private respect of mine owne, other then my recreation) translated these seueral writers into our vulgar language, by whose trauels, & indeauours, the maners, fashions & formes of gouernment of forraine and remote nations are plainely discouered; to each studious and judiciall reader, to the deferued commendations of the Authors themselves, the expelling of barbarous ignorance, and the inriching, and inlightning of the Christian world, with the knowledge of all parts thereof. And withall deliberatly weighing with my felfe, to whom (amongst so many worthics of our daies) I might direct, and confecrate these my labours, of whom I might conceiue some hope of acceprance, and a willingnesse to support the burthen of my weake building . I could bethinke my felfe of none fo fit nor fo worthie, as your selfe (right worthie Sir,) both in regard that the manifold favours bestowed vpon the poore house from whence I had my beeing, by you,

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The Epistle Dedicatory.

and your memorable Auncesters, and the taste that my selfe have had of your good will to all your welwishers, and for that also the variety of matter herein contained, may happily yeeld some delight, if you vouchsafe to peruseit, imboldneth me humbly to presume, in these rude & rugged lines to manifest my ardent denotion and affectionate zeale I owe, & of duty ought to owe, vnto your honored felf. And though the meaneffe of the gift, through the indigested phrase and ill composture, can no way merit the least place in your good likeing, yet was the poore mans facrifice, made with falt, as acceptable to the Romane gods, as the rich mans incence, and Sineta's cold water, proceeding from a willing heart, (having no better meanes to shew his duty and denotion) as highly regarded, and as bounrifully rewarded by King Artaxerxes as the richest presents the Persians did offer him. Accept then(I befeech you) thefe my poore presentments, & by your accustomed fauour, so to give life to them, and me, that they may passe (ynder your protection) free from detraction, and my felfe beincoraged to proceed to other enterprises, for the advancement of your fame, and attayning to my felfe the expected end of al my labours, which is, to be inrolled in the Catalogue of your welwillers.

Thus crauing pardon for my prefump-

And rest ener truly denoted to

ED. ASTON.



To the friendly Reader.



F the reading of Histories be so necessary, & benefic al to al sorts of people, as they be rightly termed, by some the mirrors and maisters of our life, shewing and teaching us by the lawes and governments of other nations and common-weales, what orders and institutions are sittest to bee ordayned, and ob-

ferued in our own, for the establishment of perfect peace, maintainance

of dinine worship and excercise of moral vertues.

I doubt not (good courteous Reader) but the commendation of this Worke, and other Histories of like argument, expressed at large by the Author in his reface, will paffe fo currant with thee, as thou wilt willingly conclude with him, That there is nothing more pleafant, more profuable, nor more prayfe worthy, then truly, legendo, autperegrinando, either by reading or travelling, to know and understand the situation, lawes, customes, religion, and forme of government of each severall Province in the world. And seeing a so that (besides our floth and home-lou'd idlenesse) there be so many rubbes, and impediments to hinder and deterre vs from tranell, as it is, in a maner, vtterly neglected, and we thereby deprised of the one halfe of our understandings: how much more industrious ought we tobe, (for Supply of that defect) to bufie our felues in reading the reports of fuch Writers, (both an ient and moderne) as have spent most part of their times in that kind of exercise, and do (as is were) proffer ws their hands to lead and conduct us through each fenerall country.

In which rancke, mine Author, and those auncient and samous writers, out of which this collection is gathered (though it cannot bee denied but that there hath beene such alteration of states since their daies, as there is almost no one country in the world that doth wholy

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retaine the felfe same sustames & ceremonies by them described) are not in the meanest regard, nor their sayings in any wife to be contemned in regard of the number of late writers, who though some of them bane beene men of that fame and repute, and withil so perfect and ab-Colute in their relations, as they have come farre weerer unto the truth of our present estate, yet is there no reason that a multinde of Mandiuels that wander abroad in this pampletting age in the habite of sincere Historioghraphers (like Asses in Lyons skins) should dazell and dim the glory of the other, or cancel and deface their opinions fo autenticke and anciently received . For mine o one part I must confelle my insufficiency, truely to discerne between the one and the other. yet thus much I may presume to say in the behalfe of mine Author. shat (to my weake understanding) in al the course of his bookes, he inforceth no untruths to make them feeme probable nor meere probabilites for true, but relateth things doubtful as he found them written by others, and so leaveth every man to his discretion, to give-credit as hee fees cause: And although bee maketh mention of some ceremonies & sustomes refed in certaine countries which seeme so absurde, monstrous and prodigious, as they appeare utterly voide of credit yet is there no cause that that should distast any one considering that; as bee well noteth in the conclusion of his third booke) all people are not indued with like civility, and that there is as great difference in mens livings as in their collours.

The pleasure which I tooke by perusal of these senerall collections, and the prosit that I conceined might thereby redound both to my selfe and others, together with the approbation of my indeanours and commendation of the workes by some worthy, and worthily respected friends, whose sudgements doe farre exceed mine owne, incouraged mee to undergoe the businesse, and to proceed in that I had already begunne with more alacrity, which after much labour I have now at length sinished, and suited in this ragged linery, and made him to speake in a phrase though not eloquent, yet I hope plaine and intelligible. And albeit a tale may be much improved by a formal manner of telling, yet gold is more esteemed of for his goodnesse then for his collour, and the worthinesse of the worke ought to bee of more regarde then the elegancy of the phrase, the one beeing the substance, the other bus the shadow.

To the friendly Reader.

As for the nice curiosity of such word-weighing Crittickes, as will sooner find two faults in another, then amend one in themsclues: I little esteeme, either of them or their censures. But if (for want of other matter to quarrell at) any Momus should accuse my pen for mercenarie: I protest, I may truly answer them with the very words of mine Author, that what I have done, was not Spe lucri ullius, neo popularis aura ambitione, verumenimuero tam libero, & plane otiosos studio, quam rei ipsius mira dulcedine atque vtilitate.

If I have omitted or misconstrued any abolete words or sentences for their har bneffe and ill cokerence, or erred in fetting downe the true quantitie of weights and measures, (for anoyding whereof I have most commonly vsed the Latine n ords them selues or in describing the disquised apparell of sundry people, as namely those rude sauages called Tovovpinambaltii, beeing fo different from all other nations, as (keaping the sence (I could hardly adapt them to our owne English) phrase, or if I have showed my selfe too affectionate in the commendation of our owne country, in my inlargement added to the chapter of England, where I supposed mine Author was too sparing : or (to bee (Bort) if in the confession of the Athiapians faith, or the Epistles written from Prester Ibin to the Pope, and kings of Portugall, or in any other place, or by any other meanes, I have ought mistaken, or Squared from the true meaning of the writers: Bee pleased (courteous. and friendly Reader) in humanity patiently to passe them over, and impute fuch errors and escapes, rather to the want of knowledge of the trush; than want of will to expresse the truth.

And so concluding (with this one onely advertisement, that if in the whole course of these bookes, thou meete with any thing that, in thy opinion, doth overmuch exalt the ceremonies of the Church of Rome, thou wile consider, that the Author mas an absolute Papist, as well thou mayst perceive, and therefore of likelihood mould by all meanes be could, advance and make the best of his owne Roligion: nor did I thinks it the part of a Translator, by marginall notes to suppresse his opinions, but in this place rather to forewarne thee, which (is the Proverbe sayth) doth fore at me, thee, how to give credit in those cases. I commit these my labours to thy favourable consideration, and they selfe to Gods holy protestion: Resting thine in what he is able,

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THE AVTHORS PRE-

face to the Reader.



HE most famous and memorable lawes, cuflomes, and manners of all nations, and the fituation of each feueral Countrie, which Herodotus the father of Histories, Diodorus Siculus, Berosus, Strabo, Solinus, Trogus Pompeius Ptolomy, Pliny, Cornelius Tacitus, Dionysiuss Afer, Pomponius Mela, Cafar, Tofephus, and

oflater Writers, Vincentius, Eneas Sylnius, (who was afterward Pope Pius the fecond) Antonius Sabelliens, Iohannes Nauclerus, Ambrosius Calepinus, Nicholas Perottus in his books intituled, Cornucopia, and many other famous Historiographers, have confusedly, and (as it were) by parts commended vnto vs in their Commentaries: I haue (good diligent Reader) as my leyfure would ferue, The cause why collected, abridged, digefted, and compacted together in this be win this short and compendious Breuiary: wherein you may easily finde booke. what ever you have occasion to looke for; which I have effected. not in expectance of gaine, nor affecting popular prayle, but freely, and without other recompence, then the pleafure and profite the thing it felfe bringeth with it. And herein I have expressed as well the customes of auncient time, as those which be in vie at this day; as well the good as the bad, indifferently: that both lying open before thine eyes, by their examples thou may f follow and imitate in the course of thy life, those which be honest, holy, and commendable, and anoyd those which be dishonest and shameful. And hereby thou (halt perceive (good Reader) in what perfection and happinesse we now live at this day, and how simply, rudely, and vnciuilly our forefathers lived, from the Creation of the world to the generall Floud, and for many ages after. When as

they, ving no money, no merchandize, but equalling one benefit with another, had nothing proper to themselues, but sea and land as common to all, as the airc and firmament. No man then gaped after honor and riches, but every one contented with a little, lived a rurall, secure, and idle life, free from toyle or travell, accompanied with one or more wives and their fweet children , hauing no other house than the heavens, the shadow of a tree, or Some homely cabbin: their meate was then the fruite of trees, and milke of beafts; their drinke water, and their clothing, first, the vtmost rinde or broade leaves of trees, and afterwards the skinnes of beafts ynhandsomly stitched together. They were not then enclosed in and immured in walles, nor defended with dirches, but wandring abroad at their willes, with their cattell, not then compassed in inclosures, reposed their bodies where euer night tooke them, fleeping joyfully and fecurely without feare of thecues or robbers, wherof that age was ignorant,

people inhahi. ted neere toge-

mber.

All which things afterwards crept in and infued of mens variable willes, emulation and diffonant defires, when fruites gotten: without labour beeing infufficient to fustaine such multitudes, and other things growing defective, and for the repelling and repref-The cause why fing the often incursions and fierce assaults of beasts and forraine people, they were constrained to gather themselves into multitudes, to ioyne their forces together, and to apportion themselues. certaine limits and territories wherein to live; where (ioyning and vniting their houses for neighbourhood) they beganne to live a more civill and popular kind of life, to fence and fortifie themfelues with wals and trenches, and to ordaine lawes, and elect magiftrates for the maintenance of peace and tranquilitie amongst them: And then they began to prouide for their maintenance, not onely by husbanding their grounds, or following their flockes, but by fundry other exercises, and new inuented arts, to passe by fea with their nauies into forren nations : first, for transporting of companies to inhabit new-found countries, and then for trafficke and trading one with another: to traine vp horfes for the cart, of copper to make coyne, to cloth themselves more curiously: to feed more daintily, to have more humanity in their speech: more civilitie in their conversation, more state in their buildings, and in all points

points to be more mild, more wife, and better qualified : and laying afide all groffe barbarisme, and beastly crueley, abstayning from mutuall flaughter: from denouring of humane flesh, from rapine and robberie, from open and incestuous coupling of children with their parents, before indifferently vsed: and from many more fuch enormities, applyed their reason and strength to recouer the The earth rea earth, which (beeing then either ouergrown with thicke woods, conered from bir first rude. ouerrunne with wild beafts, or ouerflowed with flanding waters) nes and barren lay rude, barren, defert, vnfrequented,, and inconvenient for mans neffe, and made dwelling, and (with their industrie and labour) playning and pur-fertile. ging it from heapes of stones, rootes of trees, and superfluous waters, made it fertill and very delightsome to behold. And allowing the plaines and champion grounds for tilling, and the leffer hilles for vineyards, did fo manure & dreffe the earth, (with inftruments" made for the purpose) as it brought foorth both come and wine in aboundance, which before yeelded nothing but acornes and wild apples, and those also sparingly produced.

The valleys they beautified and adorned with most delectable gardens, and well watered medowes, leaving onely the toppes of mountaines for woods, and affigning fo much foyle for the increase of fruite, as they scarce left sufficient for fuell and fodder. Then they began to people all places more plentifully, to erect new buildings, of ferme houses to make hamlets, of boroughes great citties, to build temples in valleys, towers on mountaine tops, to encompasse their fountains with hewed marble stones, & invironing them with plants on all fides for shadow, derived their running waters thence into their cities, through pipes & conduits: to fearch deepe in the ground for water, where naturally it was wanting: to hold in and restraine the streames and violent rivers. with dams and bankes of earth, which before would often flow at large, to the great destruction of the Inhabitants, anothat they might beepaffable, and no hidderance or impediment to mens bufineffe) to build ouer them ftrong and fately bridges, vppon bending Arches or Pyles fastened and firmely rampered in the ground, to call downe Rockes in the fea, which whileme were woont to bee daungerous for faylers, to make hauens, inroades, and harboroughes both in Ilands, and on the Continent.

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To digge Dockes and Rodes, wherein shippes might rest in securitie, free from danger of wind or weather. And so diligently to decke and garnish all things both by land and sea, that the earth (as now it is) compared to his former filthinesse and deformitie, may be thought to be an other earth, different from that it was before, and not much vnlike that most delectable garden, out of which our vnfortunate first founders Adam and Ene were elected for transgressing the divine commandement.

pared to Paras dife.

Moreouer, many most noble Disciplines, and liberall Arts, were by men found out, which (that they might remaine to all posteritie) were by divers Characters, and new-invented notes of letters, committed to bookes and tables, and did fo farre exempt and advance them beyond all humane condition, as they might have beene thought rather to leade the most bleffed l'ues of dei-

fied men, then men indeed.

Had not Satan the Prince of the world, and enemie of mankind, (by fowing his most pestilent Cockles amongst the good corne). confounded their most intire and happie estate. For he seeing the multitude of people increase, and the pleasure of the world held in better estimation, stirred yp with enuie, first found them guiltie to themselves for committing damnable fins, and afterwards made them with curiofitie to affect the knowledge of future and heauenly things, from the obscure answers of Oracles: And to the end he might abolish all knowledge, of one true and onely God, and trouble all mankind with some notable euill: he taught them the prophase worship of false gods and goddesses, causing them to commit idolatrie, and do reuerence vnto them, making the Delphian Temples in one place, the Euboian in another; in another the Nafamonian, and the Dodonian okes (by his diuellish inspiration) to ytter foorth Oracles. By which means he procured that dis uine honors were attributed to Saturn in Italy, to Iupiter in Creet to June in Samos, to Bacchus in Thebes and India, to the Sun and Moone, (vnder the names of Isis & Ofris) in Acgypt: to Vesta in Troy: in Affricke to Pallas and Triton: to Mercury (under the

Bioped in each name of Tentas) in Fraunce and Germany to Mynerna in Himet-

The true God forgotteu.

Plurality of

gods, & which

god was mor-

feneral country tu & Athens: to Apollo in Boeotia, Rhodes, Chius, Patura in Lycia,

the leffer Phrigia and Thimbta, To Diana in Delos and Seythia; To Venus in Cyprus, Paphos, Gnydos, and Cythera sto Marija Thrace, to Unlean in Lipara and Lemnos, to Pringus in Lamplacus neere Hellispont, and to others in many other places, whose names (for their rare inventions and great benefits bestowed vpon their people) were then most fresh in memory.

Moreoverallo, after Chrift lefus, the true Sonne of the living reducenthe God, appearing in flesh, and pointing out to the erring multitude world from the perfect path-way of faluation, by his word and example, ex- error. horting to newnesse of life to the glory of his heavenly father. and fending his Disciples forth into all the world, by their wholfome doctrine and preaching, had confounded their damnable idolatry, and spread abroad a new religion, and new institutions of life, yea and prevailed fo much, as being received of all nations in the world, there could nothing more be defired for the obtayning of true felicity: when Satan returning into his former malice, and going about to circumuent, and get againe his habitation in mens curious hearts, which before (by the comming of Christ) hee was forced to forfake, reduced fome into their former errors, and fo corrupted and blinded others with new hereticall opinions, as it had beene better for them, neuer to have tafted the truth, then fo fodainely and maliciously to forfake the knowne way of faluation. For now at this day all the people of Afia the leffe, Armenia, Arabia, Perfis, Siria, Affiria and Media and in Affrick, the Thelarge Aegiptians, Numidians, Libians and Muritanians. In Europe, all Countries of those of Greece, Missa and Thrace, veterly abiecting Christ, ob- tans, ferue and with all honor and devotion adore, that most accurred and Epileptical Matomet and his damnable doctrine. The Seythians (which at this day bee called Tartars) a very large and populous nation, dee, fome of them worship the Idols of their Emperor Cham: some the stars, and some others the true and onely GOD, at the preaching of Saint Paul: the people of India and Aethiopia, which bee under the government of Preffor Iohn, hold the faith of Christ, but in a manner that is far different from ours. But the fincere and right beliefe of our Saujour Christ, where with (by his speciall grace) the whole world was once illumined, is retained onely in Germany, Italy, France, Spaine, England, Scotland, Ireland,

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Fefus Chrift

Ireland Dacia, Liuonia, Pruffia, Polonia, Hungaria, and of the inhabitants of the Isles of Rhodes, Sciellia, Corfica, Sardinia and of some few besides. So far hath that most cruel enemy of mankinde prevailed, by bringing in such diversity of manners, such hate. full and damnable superstitious abuses in ceremonies and sacred things, that whilest every nation contendeth by strongest arguments to prooue that the GOD which they worship and adore is the true and great GOD, and that they onely goe the is the Cominarie way of eternall happinesse, and all others the by-path that leadeth to perdition.

> Whilest also every seet indeauoureth to advance and set forth themselves, it insueth that (each one persecuting other with mortall enmity and deadly hatred) it is not onely daungerous to trauell into forraine nations, but in a manner veterly bard and prohibited, which I perswade my selfe is the cause, that the names of bordering nations beeing scarce knowne to their neer-

The diversitie of wor (hipinge of dissention.

The Greeke Philo(ophers first glory.

rest neighbors, whatsoeuer is either written or reported of them. is now accounted fabulous and vntrue: the knowledge whereof notwithstanding hath ever beene reputed so pleasant, so profitable and so praise-worthy, as it is most manifest, that for the love and defire thereof onely, without other cause at all, very many forfaking father and mother, wife and children, countrie and kin (and that which is more) neglecting their owne health, have adventured through great difficulties and daungers, care and troubles, long and tedious journeies into forraine nations, onely to furnish themselves with experience. So as it is yndoubtedly true that not in these daies onely, but almost from the beginning of the world, Allthose have bin generally esteemed men of greatest authority, wisdome and learning, and by open confent have beene elected and chosen Maisters and Gouernours, Councellors and Judges, Captaines and Controllers, who having fometimes travelled frang countries, have knowne the manners of many people and cities, for euer as those auncient Philosophers of Greece and Italy, which were first founders of fundry feets wherin they instructed their Disciples & Schollers, as namely Socrates, of the Socratick feet, Plato, of the Academicke, Ariftotle, of the Peripatick, Antifthines of the Cynick, Ariftyppus, of the Cyrenaicke.

The law-giver's first authority.

naicke, Zeno of the Stoicke, and Pithagoras of the Pithagoricke. As also those old law-givers Minos and Rhodomanthus to the men of Creece, Orphens to those of Thrace, Draco & Solon to the Athenians, Lieurgus to the Lacedemonians, Mofes to the Iewes, Zamolxis to the Scythians, and many others which wee feehaue fer down to their people divers prescript ceremonies & civil disciplines : invented not of those several sects, disciplines and lawes, within their city walles, but learned and brought them from the Caldeans themselves (beeing the most wife men of the world) from the Indian Philosophers, the Brackmans & Gymnosophists, the califeanes and from the Acgiptian Priests, with whom sometimes they were the wifest men conversant. To conclude, wee plainely perceive that those most in the world. renowned worthies, Inpiter of Creete (who was reported to have measured the world five times over) and his two sonnes of like difire and successe, Diony sim, surnamed Bacchus, and valiant Hercules and Thefens his imitator, lafon with the rest of the Greekes which went with him for the golden Fleece, wether-beaten Vliffes and Aeneas the outcast of Troy, Cyrus, Darius, Xerxes, Alexander the Great, Hanibal the Carthaginia, Mithrydate king of Pontus (expert in the language of fifty nations), the great Antiochus and innumerable other Romane Princes and Gouernors, the Scipies, the Marii, the Lentuli, Pompey the Great, Iulius Cafar, Octauian Augustus, the Constantines, Charles, Othones, Conrades, Henries and Frederickes, have by their warlike expeditions into forraine nations, purchased vnto themselves an everlasting same and immortal memory. Wherefore seeing there is so great pleasu: e and profit in the knowledge of countries, and of their manners, and also seeing it is not in every mans power, nor yet lawfull for many causes, for euery one to trauel and behold lands far remote: thou mailt (good gentle reader) as wel by reading comprehend &: vnderstand, the most renowned customes of al nations, and the seueral sytuation of each country, expressed in this booke, and that as readily, & with as much pleasure, as if, taking thee by the hand, I shold lead thee through every nation one after an other, & faithfully relate vnto thee, in what place, and vnder what kind of gouernment, reach nation have lived heretofore and now doelive.

Nor would I have thee distasted or carried away, for that by some too seuere reformer, it may bee objected and laide in

my teeth, that I have produced for new and for mine owne, a matter written long agoe, and heretofore handled of no leffe then a thousand Authors, and that I have vied only their words without alteration: But if thou diligently marke my purpose, thou shalt find that (in imitation of that liberal houshoulder, to whom Christ in the Gospell compared every learned scribe) I have presented thee (my kinde guest) with some things, as well out of mine owne braine, as wholy extracted from the hidden treasure of my bookes, and not onely with borowed and vnknowne stuffe, but with sundry new dainties of mine owne deuising.

Farewel, and what euer thou findest herein accept in good part.

To the Reader in commendation of this worke.

N Ot Soline, Pliny, Trogus, xor Herodotus of worth, Not Strabo best Geographer that Cretish Isle brought forth: Not true historian Siculus, nor yet Berofus fage, Nor any other writer else within this latter age: Not Siluius (after Pius Pope) the second of that name, Nor yet Sabellicus (whose workes deserue immortal fame) In volums large doe touch so neere the state of th' viniverse As doth the Author of this booke in fewer words reherfe: For here each part of Afia foile distinctly you may find, Th' Arabians, Persians and the Meades, the Scythians & the Inde, The Sirian and Assirian, and all the Parthians race, The Getes and Dacians (Europs Scythes) the people eeke of Thrace: The Sauromates, and those which in Pannonia doe remaine The Germaine, the Italian the French and those of Spaine: The Irish and the British Isles; of Islands all the best. And Affricke nations al (which first old Affrican possest) The Athiops and the Carthage men and those of Acgipt-land, And al the people that doe dwel, on the dry Libian fand. And many more inhabitants of diners Isles beside. And where the felt of Mahomet most chiefly doth abide: What ample large and spatious lands doe honor Christ their head, And through what kingdomes of the world his faithfull flocke are (Spread. FINIS.

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The manners, lawes and customes, of all Nations. en, which being, then los a grid reft amed

fruit blacke, and bringing forth nothing willingly, cl

The true opinions of Dinines concerning mans originall.

OVILLE CAP. I. monw 1988,



Hen the divine Maiestie (vpon the first day of Creation) had finished this great voby the and wonderfull Architecture of heaven called. and earth, (which of his beauty and elegant forme, is called the world,) and all things contained within the compasse

thereof, vpon the fixt day hee created man, of purpose that hee might have all other things in full fruition, and size of aleg be Lord and Gouernour ouer them, and making him the Langituos noblest of all other Creatures, hee indued him with celestiall vnderstanding, and named him Adam, of the redde The originall and appellatiearth or claye whereof he was framed. And to the end he on of Adam, should not bee alone, the Lord (casting him into a dead flumber) tooke a ribbe from out his fide, and framing woman thereof, gaue her vnto him as his wife and companion, and placed them in the pleasantest part of all the earth, watered on all parts with most pleasant rivers, and delectable fountaines, which place for the euer fresh and pleafant afpect, was of the Greekes called Paradice. Paradice. wherein for a space they lived a most blessed life, free from all euill, the earth producing all things of her owne accord: But no fooner had they transgressed the comThe fertilnesse of the earth why i was restrained.

Cain the firfi begotten of Adam.

The generall deluge, and how long it continued.

Noah fent his children and hindred to inbabite other countries.

mandement of their maker, but that they were expelled from that most facred seat and happy habitation, & thrust into the earth to till the same out of which they were taken, which being, then for a curfe, restrained of her former fruitfulnesse, and bringing forth nothing willingly, they got their liuings with sweate and forrow, their bodies being become subject to heat and cold, and all kinde of infirmities; Their first begotten sonne they called Cain, the second Abell, after whom they had many other children. So that the world growing richer in age, and the earth more inhabited, as the multitude of people increased, so did wickednesse waxe more rife, and men growing worse & worse, accounting iniury for innocencie, and the contempt of Gods maiesty for piety, were come to that height of iniquity that God in all the world fearce finding Noah only, (whom for the reparation of mankind he thought fit to be preserved with his houshold) sent the generall deluge, which drowning all the world, destroyed the fowles of the aire, and all living creatures breathing youn the face of the earth, some few seed pares only excepted, defended by the Arke from the force of the floud. After the rage of the waters had continued for five months space, the Arke rested vpon the hils of Armenia, and Neah & his company going forth into the earth, (by Gods speciall grace & affistances) in fhort time, the almost, extinguished estate of all mortall creatures was repared. And Noah, because all parts of the earth might be re-peopled, fent his fonnes, nephews, and kinffolke, with their companies to dwell, fomeinto one country, fome into an other. Into Ægipt (according to the opinion of Berofus) he fent Efennius with the Colonies of Chum: Tritamen into Lybia and Cyrene, and lapher Prifcus Arretaa, to inioy the rest of Affrick. Into East Asia hee. fenmande

fent Canges, with fome of the fonnes of Gomer Gallus, Sabus furnamed Thurifer went into Arabia foelix: Arabus ruled in the deferts of Arabia : and Petreius in that part of Arabia called Petreia'. Chanaan hee placed in Damascus in the confines of Palestine: In Europe hee made Thursco King of Sarmatia, from the river of Tanais, to the river of Rhene, to whom were joyned the fonnes of Iftrus, and Mefa, with their brethren, who had the gouernment from the hill Adulas, to Messembria Pontica. Vinder whome Tyrus, Archadius and Emathius gouerned in Italy, Gomerus in France: Samotes possessed that part of France betwixt the rivers Garunia and Sequana, and Juball was Lord of the Celtibers.

That short and vntimely alienation of the children The cause of from their progenitors, (of whose life and manners they the variety of had little taste) was cause of all the diversity which in-manners. fued; for Cham, beeing constrained to flye with his wife The exile of and children, for fcorning and deriding his father , feated Cham. himselfe in that part of Arabia, which was afterwards called by his name, where hee left no religious ceremonies to his posterity, as having received none from his Father: whereof infued, that, as in tract of time, diverfe companies beeing fent out of that coast, to inhabite other countries, and possessing diverse partes of the world. (for the rejected feede did exceedingly increase) many of them fell into inextricable errors, their languages were varyed, and all knowledge and reuerence of the true and living God, was veterly forgotten and abolished, in fo much as many of them might well bee fayd to live Men lined a life fo vaciuill and fo barbarous, as hardly could there like beafts. any difference bee discerned betwixt them and brute beafts.

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Moone wor -Shipped.

The Moone called Ifis , the Sunne, Ofpris: the Ayre, lupiter; the Fyrc, Vulcan; the Sky, Pallas; and the Earth. Ceres.

Arabia, the mother of mamy Calonies.

The iffue of Sem and Faphet.

VV by the wor-Thip of the true with fefem.

Those which went into Ægypt, admiring the motion and brightnesse of the heavenly lights, and ascribing a certaine The Sunne and God-head to the Sunne and Moone, began to worship them for gods, calling the Sunne Ofris, and the Moone Is, the Ayre they reverenced vnder the name of Impiter: the Fire of Vulcan: the Skye of Pallas : and the Earth of Ceres, giving divine honors vnto other things likewife, vnder diuerse other names and appellations; Nor did that black clowde of darknesse, hang onely ouer the land of Ægypt, but what countries soener were first inhabited by the off-fpring of Cham, were veterly ouer-whelmed in ignorance of true pietie, and wholy inthralled in Satans slauerie. Neither was there euer land the mother of more Colonies, then that part of Arabia, wherein curfed Cham and his crew remained; fo great was that destruction which the votimely banishment of one man brought to all man-kinde.

Whereas on the contrary part, the iffue of Sem and Iapher, being lawfully instructed by their parents and elders, and contented to live in their owne limits, wandred not abroad into all parts of the world as those others did, God remained which is the cause that the define of the truth, I meane the worthip of the true God and godlineffe, was (vntill the comming of the Messias) primately practised in one country onely. been bin ob

> The falfe opinion of the Ethnicks concertrue and fraing God, Manigirozam gnim and abolified,

> in so much as many of them wish well bee sayd to line alife fo vaciail and fo barbarous, as hardly could there

The two-fold opinion of the Philosophers. concerning the morld.

Men lined

DV T the anciene Philosophers , (beeing voyde of knowledge of the true God-head, haue written long Thofe fithence

fithence many Histories of Naturey) have otherwise thought of mans originall: for fome of them were of opinion, that the world was without beginning, and incorruptible, and that the stock of humaine kinde hath beene for euer. Some others supposed both world, and worldly men to haue beginning, and to be likewife subject to corruption, for, (fay they) at first the nature of heaven and earth being mingled together and vnseperated, had one onely forme or Idea, out of which chaos each body being leperated from other, the world attained this shape it now carryeth: the ayrie being in continual motion, the fire part thereof, for his lightnesse, required the vppermost feate, and by the fame reason, the Sunne, and all other starres obtained their courses; That part which was mixt with moysture, by reason of his weight, remained still in Light things his propper place, which being than mingled together, of and beaute the moyst part thereof was made the sea, and the harder things downe. part became earth, though then foft and flimy; which af- wards. terwards growing harder and thicker by the heate of the funne, the force of the heare by little and little swelling The naturall and puffing vp the fuperficies, or vttermost part thereof, ercation of lithere were in many places diverse humors congealed to- wing creatures. gether, wherein appeared certaine putrifactions couered with thin skinnes or filmes, as wee may perceine by experience in the fennes & standing waters of Ægipt, when as the heate of the ayre vpon a fodaine warmeth the cold earth : fo that heate abounding in moysture, caused generation, and a certaine winding ayre incompassing the moulture, preserved that from danger by night, which by day was made folide by the heate of the funne: fo as in the end those purrifactions being brought to perfection, &, as is were, their time of birth drawing necre; the skins where-

with they were couered, beeing burned and broken, they brought foorth the formes of all creatures: of which, those that did most participate of heate, tooke theyr place in the vppermost region, and became slying fowles, those which were most neere vnto the nature of the earth, became serpents, and other earthly creatures, and those of the watery condition, were allotted the Element of the same nature, and were called Fishes.

But when the earth (with heate and wind waxing enery day dryen then other) furceased from bringing forth the greatest sorts of creatures, those which shee had already produced, brought forth others of the same kinde, by mu-

tuall commixtion one with another.

The harbarous manner of li= uing of the first people.

And in this manner did those Philosophers affirme, that men had their beginnings likewise, and that they, (seeking the fields for such foode, as herbes and fruites of trees did naturally yeeld them) liued a wilde, vncivill, and brutish kinde of life.

The diversitie of toungs horn is came.

And being much annoyde with beasts (the better to resist them) partly mooued with seare, and partly for their
common prosit, gathered them-selues into companies,
and ioyning their forces together, sought out sit places
for themselues to dwell in. That the sound of mens
mouthes being sirst consused, and disordered, by little and
little became a distinct and intelligible voice, and gaue vnto every thing his proper name. And that men being placed and dispersed into diverse parts of the world, vsed not
all one, but diverse languages, and for every language diverse caracters of letters. That the first company of men
gaue beginning to every country wherein they lived.
And that those men which were first so procreated (being
vtterly

knowing how to gather the fruites of the earth, and to lay them up and keepe them, to ferue their necessarie, lead so hard a life at the first, as many of them perished in winter by cold or famine, who afterwards growing wifer by experience, found them out holes and caues in the most by experience, found them out holes and caues in the most by experience, found them out holes and caues in the most by experience, found them out holes and caues in the most by experience, found them out holes and caues in the most by experience, found them out holes and caues in the most by experience, found them out holes and caues in the most by experience fruites to defend them from famine. And having found out the vse of fire and other things profitable, and all other commodities of mans life beeing made manifest vnto them: and finally making necessity the mistresse of labours, their labours, they commended to their memories the of labours, knowledge of all things; to whom were given as helpers, hands, speach, and excellence of minde.

Now those which (attributing nothing to Gods prouidence) were of opinion, that man had this manner of the first men beginning, did hold also, that the Æthiopians were the were the first of all mortals men, vsing this coniecture for their

reason, that the country of Æthiopia, by reason of the vicinity and necrenesse of the heavens, did before all other lands begin to waxe warme, the earth from the beginning lying long soaked in water: whereof it happened, that of that first temperature of heate and moysture, man himselfe being first begotten, would with a better wil hold that place wherein hee was borne, than to goe seeke

strange countries, all other places beeing veterly vn-

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Wherefore beginning there, (yet first speaking a word or two, in generall of Affricke one of the the three parts into which the world and this my present worke is divided) wee will first speake of the situation of Æthiopia, and of the customes and order sysed in that country, and

after-

The manners and customes LIB.I. afterwards wee will treate of all other lands in order as they lye, with what diligence we may. Of the scituation and perfection of the world. CAP. 3. Yr Ancestors (as Orosius reporteth) were of The earth de. opinion, that the circle of the whole earth, uided into inclosed within the borders of the Ocean, is three parts: in the forme of a Triangle, and that there be three parts thereof, Affricke, Alia and Eu-Affrick deni-rope. Affriche is deuided from Asia by the river Nilus, ded from Afia. which running from the South into Æthiopia, and paffing by Ægipt, maketh it exceeding fruitfull by his ouer-flowing, and dischargeth himselfe into the sea, in no lesse then seauen sundry places. Europ denided The Mediterranean sea deuideth Europe from Affrick, from Affricke. which (according to Pomponius Mela) making breach into the earth from the West Ocean, about Gades Iland and Hercules pillers, is not there in bredth aboue ten miles ouer. Afia is seperated from Europe by the river Tanais, A fia devided which flowing from the North almost into the middle of from Europe. the poole of Mæotis, meeterh there with the sea, called Pontus, which parteth the rest of Asia from Europe; Affricke is bounded upon the East with the river Nilus, and vpon all other parts with the fea, it is shorter then Europe,

little and little growing tharper and narrower, is then the

narrowest when it is negrest to an end. As much of Affricke as is inhabited is wonderfull ferrile, but the greatest

part thereoflyeth defert, being cyther couered with drye

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The scituation vpon all other parts with the sea, it is shorter then Europe, and qualitie of and broder when it ioneth to the sea, and fuller of hills, and holding on a crooked course towards the West, by

barron fands, forfaken for the viginitie of the Sunne or annoyde with fundry fores of hurrfull creatures. V pon the North it is compassed with the Lybian Sea, with the The incommon Æthiopian on the fouth, and with the fea Atlantick on the Affrick. west. The whole country of Affrick was inhabited from the beginning, but of foure fundrie forts of people whereof two (as Herodotus writeth) were borne & bred in that countrey, and the other two were ftrangers: the homebred and bred people naturall countrimen are the Carthagenians and the Ac- and frangers. thiopians, the one inhabiting in the north of Africk, & the other in the fourh. The strangers be Pheniceans and Grecians. The ancient Aethiophians and Egiptians (if all be true which they report of themselves) were at first rude and barbarous, and feeding commonly like bruite beafts with hearbes and wilde flesh, vsing neither manners, lawes nor gouernement, but wandring and straying abroad without consideration or regard, and vtterly destitute of any certaine habitation, reposing themselues wheresoeuer they were benighted : But afterwards beeing made more civill The people of and humane, by Hercules (who is faid to have brought Co- Affrick made lonies into that Country) and making themselves houses more civill by of those shippes wherewith they had before fayled into Libia, they beganne to dwell and inhabite together. But of this we will speake more at large hereafter.

Affrick inha .. bited by bome

of the all say

The foyle of Affricke is vnequally inhabited, for the Thequalitie South part thereof, by reason of the exceeding heat, lyeth of the sople of for the most part desert, and that part which lyeth next vn- Affrick. to Europ is very populous, the fruitfulnes of their ground The fruitfulis admirable and wonderfull, as yeelding to the husband-neffe of the man, in some places a hundred fould increase.

It is strange that is reported of the fruitfulnes of Mauri- The wonders tania in Affricke, that there be Vines bigger then two men of afficie.

can fatham, and clusters of Grapes of a cubite in compaffe, that there be stalkes of wilde Parsley, wilde Fennell, and thiftles of twelve cubits in length, and of a wonderfull thickneffe, much like vnto the Indian Cane, the knots or ioynts whereof will fill eight bushels, there are also herbes called Sperage, of no leffe notable bigneffe: Their Cipres trees, about the hill Atlas be of an exceeding height without knots, and with a bright leafe : but of all, their Cytrontree is the most noble, and of the Romaines accounted most daintie. Affricke breedeth Elephants and Dragons, which lying in waite for other beafts kill all they can catch, bred in Affrick as Lyons, Libards, Bufles, Goates and Apes, whereof

VVbat kind of beafts are

there bee great store in many places.

There bee also beasts like Camels and Panthers, and beafts called Rhizes, which bee like vnto Bulls. And (according to the opinion of Herodotus) that country breedeth harned Asses, besides, Dragons, Hyanaes, Porcupines, wilde Rammes, and a kinde of beaft begotten betwixt the Hyana and the Wolfe, (which is some-what: bigger then the ordinary kinde of Wolues) Panthers. Storckes, Egles, Estridges, and fundry kinds of Serpents. but especially the Cerastes which hath a little body, and, hornes like a Ramme, and the Afpe which is little likewife, but very venimous, against whose mischiefe the Ratte a very little creature, is by nature opposed for a remedy.

ray as yealding

altimife and to be made a

lacke, that there be Vines bigger then two men of Affield

living

Of Æthiopia, and the ancient customes of that Country.



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Thiopia is deuided into two regions, whereof one lyeth in Asia, the pias. other in Affricke: That in Asia is now called India, and is washed on one Aethiopia the East with the red and Barbarian is now called India. Sea, and lieth Northward next vnto Libia and Ægipt', vpon the west it hath the inner Libia, and vpon

the fouth it ioyneth to the other Aethiopia, which is bigger and more fouthward. This Aethiopia in Affrick, is fo called of Aethiops the fonne of Vulcan, who gouerned there (as Plinie is of opinion) or else of the Greeke word (aitho) which fignifieth to burne, and (ops) which is the countenance, because that country is parched and burned, by reason of the neerenesse of the sunne: for the heat there is exceeding great and continuall, as being directly under The qualitie the Meridian line. Towards the west it is mountanous, full of Acibiopia. of fand and grauell in the middle, and defert in the east. It containeth many forts of people of diverse and monstrous countenances, and horrible shapes. They were The Acthiopithought to bee the first people that lived, and that they ans were the being in that country naturally bred, continued free-men, first people. and were never subject to flavery : the gods were there The gods first first honoured, and facred ceremonies ordained: they had worshipped in a double vie of letters, for some letters were called holy, in dethinia. and were only known to the Priests, & the other served for probat letters the common people, nor were there formes of letters fuch the dethiopte as thereof could fillables bee framed, but either like some and week,

12 living creature, or the outward parts of mens bodies or resembling fundry instruments of worke-men, and every figure or forme of letter had his proper signification, as by the Hawke was fignified swiftnesse, mischiefe and craft by the Crocadile, watchfulnesse by the eye, and so like-wise of other things. Who-fo-euer of their Priests was most troubled with vaine visions, him they accounted the most holieft, and creating him for their King adored him as The election of though he were either a God, or at the least given them by divine providence, and yet his supreame authority exempted him not from the obedience of their lawes, but that hee was to doe all things according to their ancient customes, and not to reward or punish any man himselfe, but vpon whome foeuer he intended to take punishment,

their Kings.

The obedience of the Ethioplans,

to him hee fent the executioner, to present him with the figne of death, which was no fooner viewed by him to whome it was fent, but forthwith (who euer he were) hee would goe home to his owne house, and there procure his owne death : for fo great honour and affection did the fubiect beare to his soueraigne, that if it happened at any time by an accident the King to bee weakned or faint in any one part of his body, all his friends and followers: would of their owne accord weaken that part in themfelues, accounting it an odious thing, that their King should be lame or blind of one eye, and all his friends not to bee in like manner blind and lame alfo.

Their custome was also (as is reported) that their King being dead, all his friends would willingly deprive themselves of life, accounting that death most glorious, and the furest testimony of true frindshippe: The people by The apparell of reason of the necrenesse of the heavens went for the most party naked, couering onely their privities with sheeps

tayles,

tayles, and some few clothed them-sclues with skinnes, fome of them also wore breeches made of haire: their greatest imployments were about their Cattell: their Their exer-Theepe bee very little and of a hard and rough fleefe: effe. their Dogges bee little likewise, but very sharpe and eager: Millet and Barley are their cheefest graines, which ferueth them both for bread and drinke, and they have no kinde of fruites vnlesse it be Dates, and those be very rare alfo: Many of them lived with hearbes and the slender rootes of reedes, they eate also flesh, milke and cheese: The Isle of Meroe was once the head of the kingdome, Merot was the forme thereof is like vnto a fheeld, and it lyeth along once the Kings by the river of Nylus, for the space of three thousand feate.

stadia.

The Sheapheards that Inhabited that Ile were great huntimen, and the husbandmen had mines of gold: Herodotus faith, that those people of Æthiopia, which be Gold accouncalled Macrobij, esteemed more of brasse than of golde, ted baser then for their gold they put to fuch base and vile vses, as the braffe. Embaffadors of Cambyfes King of Persia, being sent thether, faw diverse offenders fettered in prison in chaines of gold. Some of them fowe their ground with a kinde of pulse, and some others plant the Lote tree, they have Hebon wood and Pepper in great aboundance, Elephants they hunt and eare, they have also Lyons , Rhinocerots, (which bee enemies to the Elephant,) Bafilisks, Libbards, and Dragons, which winding and intangling themselues about the Elephants, deftroy them by fucking out their bloud There is found the lacint stone, and the Christin phrasus, (which is a greene stone mixe with a golden brightnesse)there is Cynamon gathered likewise to Their The Acthie weapons were bowes made of wood that was parched in pian armer. 59703

The religion of the Ethio-

the fire, and foure cubits in length; their women were good warriors, the most of them having their lips thrust through with a ring of brasse. Some of the Aethiopians worshipped the Sunne at his rising, and inueighed bitterly against him at his going downe; many of them cast their dead bodies into rivers, some other put them into earthen vessels or glasse vessels, and kept them in their houses for the space of a yeare; during which time they reverenced them very religiously, offering vnto them the sirst fruits of their increase.

Some fay, that thee that did most excell others in

comlinesse of body, skill in breeding cattell, strength and riches, him they elected for their King. And that they had the authority an ancient lawe, that the Priests of Memphis, might when they pleased, deprine the King of his life (by sending vnto him the messenger that caryed the signe of death) and or-

daine an other to raigne in his steed. They beleeved that there was one immortall God, and that hee was maker of the world, and governor of all things, any other God they esteemed mortall, who was their vocctraine King, as is said.

And hee that best deserved of their citty, him next vnto their King they reverenced as God. And such was the state of Aethiopia at the beginning, and for along continu.

But at this day , as Marcus Antonius Sabellicus; (out of whose history wee have taken most matters, which wee

treate of both in this and the bookes following) faith, that hee had intelligence from some that were borne

in those countries other the King of Acthiopia (who me weekall Pretainson Preshiter Joanson Lain, and they Granic

which in cheirlanguage fignifieth mighty;) is lo potent all Prince, that hee is faye to have under him as his weffalls.

Preftor Iohn King of that Acthiopia: which is in

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three-fcore and two Kings. And that all their great Bishops and states of all those kingdomes, are wholy guided by him, at whose hands the order of Priesthood is obtained. which authority was by the Pope of Rome given and annexed to the Maiesty of their Kings, and yet hee himselfe is no Priest, nor neuer entred into any holy orders. There be a great number of Archbishops, and enery one of them, (who ever bath the least) hath twenty Bishops vnder his jurisdiction. The Princes and other Bishops of great dignity, when they goe abroad have carried before them, a croffe, and a golden vessell filled with earth, that the fight of the one may put them in minde of their mortality, and the other of our Saujours passion.

Their Priests are suffered to mary for procreations lake, Their Priests but if they bury one wife, it is veterly volawfull for them to marry once mary an other. Their Temples are very large, and farre ri- and no more. cher then ours, and for the most part builded vp to the topp arch wife. They have many religious houses and families of holy orders, as Antonians, Dominicks, Calaguritans, Augustines, and Macarians, who be all arrayed by permission of their Archbishops, with app arell of one coulour : Next vnto Almighty God, and his Mother the bleffed Virgin Mary, Saint Thomas furnamed Didimus, beld in great is chiefly honoured in that country. They hold an opi-reverence, nion, that their great King whom they call Gyam, was ingendred of King Dania, and that the race of that one family hath continued energines, hee is not black as most of the Acthiopians are but rather white. The citty Garama is now the Kings feare, which confideth not of Bulwarkes and houses with strong wals, but of tents or tabernacles made of fine flaxe or filke, imbrodered with purple, and placed in decent and feemely, order.

The

The King according to his custome, liueth for the most part abroade, not contaying himselfe within the circuite of the Citty, aboue two daies together, ether because they account it absurde and esseminate, or that they are prohibited by some lawe.

The power of the Ethiopian Kings.

They have in redinesse vpon any little occasion tenne hundred thousand men, well instructed in seates of armes, five hundred Elephants, besides an infinit number of Horses and Camels.

There be also throughout the whole kingdome certaine stipendary families, the iffue whereof haue a gentle incifion made in their skinne, and bee marked with a hot iron with the figne of the Croffe. In warres they vie bowes, speares, cotes of male, and helmers : the order of Priest. hood is in greateft dignity, next vnto whome are the fages or wizards, whom they call Balfamati and Tenguati. They efteeme much also of innocency and honesty, accounting them the first step to wisdome, the Nobility are the third in honor and dignity and the stipendary the last the Ludges discerne of causes of life and death:but referre the decree to the Præfect of the citty, who is called Licomagia, who alwales representes the person of the King : written lawes they have none; but judge according to equity and right. If any man bee convicted of adultery hee shall pay for his punishment the fortith part of his goods, but the adultereffe shal receive a domesticall revenge by her husband, forhe thalfounish her whome irdorle most concerne. The hersbands affigne dowers for their wives, requiring moo portion with them. There woundware attired with gold (wherefthat country does much abound) pearles also, and filke both men and women weare garments downe to the ubosald placed in decent and leemely order.

PV bat weapons be vs-d in their wars,

The punish ment for adul=

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feete, with fleeues, and not open in any place, all colours are alike vnto them, except blacke, which is there vied

onely for mourning garments.

They bewaile the dead for the space of forty dayes. The fecond courses in their greatest banquets confist of raw flesh, which beeing finely minced into small peeces, and strawed ouer with sweete spices, they feed upon most hungerly: wollen cloath they have none, infleed wherof they are clothed either with filke or flax: they vie not all one language, but divers, and distinguished by divers names. They exercise them-selues eyther in husbandry or about cattle, they have every yeare two harvests & two fummers. All the people of Lybia from this Æthiopia or India, to Mahomet the vimost part of the west , honour the impiety of Maho. wor shipped met, and live in the same kinde of religion, that those Barbarians practife, which are now in Ægipt, and bee called Moores (as it is thought) of their wandring or straying abroad : for that country of Libia also was no lesse hatefull than the Sarafins, in those accursed times, wherein was the greatest alteration in humaine matters, the manners of people, loue of deuotion, and names of all Nations, being for the most part changed.

> Of Egipt and the ancient customes of that country. CAP. 5.

Gipta region in Affricke, or (as lome will haue it) next adioyning to Affricke, The denomina. was so called of Aegiptus the brother tion and deof Danaus King of Argyues, before Aegipt. which time it was called Aeria: This country (as Plinie in his first booke witneffeth)

witneffeth) joyneth Eastward to the red sea, and to Palæstyne; vpon the West it hath Cyrene, and the residue of Affricke, and extendeth from the South to Æthiopia, and from the North to the Aegyptian sea. The most famous citties of that country, were Thebes, Abydos, Alexandria, Babilon, and Memphis (now called Damiata) and the great citty Cayrus or Alcir; which is the Soldans feate; In Egypt (as Plato reporteth) it doth neuer raine, but the river of Nylus over-flowing the whole land once every yeare, after the summer Solftice maketh the whole country fertill and fruitfull: Egypt of many is accounted amongst the number of Ilands. The river Nylus so deuiding it, that it proportioneth the whole country into a triangular forme; infomuch that of many it is called Delta, for the resemblance it hath vnto that Greeke letter. The Aegiptians The Egiptians were the first that fained the names of twelue gods, they erected Altars, Idols, and Temples, and figured living creatures in stones, all which things doe the Aethiopiplainely argue that they had their originall from the Aethiopians, who were the first Authors of all these things, (as Diodorus Siculus is of opinion). Their women were wonte in times past to doe businesse abroad, to keepe tauernes and victualling houses, and to take charge of buying and felling; and the men to knit within the walles of the citty, they bearing burthens upon their heads, and the women vppon their shoulders: the women to piffe standing, and the men fitting; all of them for the most part ryoting and banquetting abroad, in open wayes, and exonerating and disburdening their bellyes at home. No woman there taketh uppon her the order of Priest-hood of any god or goddeffe.

The A:giptian women do the offices of men, and men the offices of mo.

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They enter not into religion to any of their gods, one wirnefletin)

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by one, but in companies, of whom one is their Bishoppe or head, and hee beeing dead, his sonne is elected in his steede: The male children ayde and succour theyr parents by the custome of their country, freely and willingly, and daughters are forced to doe it, if they bee

vnwilling.

The fashion of most men in funerall exequies is to Their manner rend the hayres off theyr heads, and to fuffer their beards of funerals. to growe vicutte, but the Agyptians did let their lockes growe long, and shaue their beards short, they kneaded circumcifion theyr Dowe with theyr feete, and made morter with their ofed by the hands. Theyr custome was (as the Greekes were of opi- Egiptiaus. nion) to circumcife them felues and their children: they write they letters from the right hand to the left; and men wore two garments, the women but one : they had two forts of letters, the one prophane, the other holy, but both of them derived from the Æthiopians. The Priests thaued their bodyes euery third day, least they The cleannesse fhould hap to bee polluted with any filche, when they did of the Priefs. facrifice: they wore paper thooes, and linnen vestiments. euer new washed, and alleagded that they were circumcifed, for no other cause, but for cleanlinesse sake, for that it is better to bee cleane then comely. The Ægyptians Beanes an fowed no Beanes, nor would cate any that grew in other uncleane countries; and their Priests were precisely prohibited the graine with fight of them, as beeing an vncleane kinde of graine. The Priests washed them-selves incolde water, thrife in the day time, and twife in the night. The heads of their oblations they care not but curing them with bitter executions greyther fould them to firange Marchante factors, or if none would buy them, they would throw them into the river of Nylus, w. vd out of another and o

their facrifices were with oxen and calues that were very cleane.

The Aegiptians

It was not lawfull for the women to doe facrifice, no though they were confecrated to their God 1/is: They lived of meate made of a certaine corne which they call Wheate, and drinke wine made of Barley, for grapes there are none growing in that country. They eate raw fish dried at the Sunne, and some powdred in brine, and birds also, but altogether rawe, but the richer fort feed ypon Quailes and Duckes. When many are affembled together at meat, and that they be arose from dinner or supper, one of them caryeth about, vpon a little Beere or Chest, the picture of a dead body, eyther made of wood, or elfe much refembling a dead corpes, in painting and workmanship, of a cubite or two cubits long, and Thewing it vnto enery one of the guests, saith vnto them: In your drinkings and meriments behold this fpectacle, for fuch shall you bee when you are dead. Yong people bow and give place to their elders when they meete them in the way, and arise from their feates to fuch as come to them, wherein they agree with the Lacedemonians. Those which incounter in the wayes falute one another with congee below the knee: They are clothed (as I have faid) with linnen garments fringed about the legges, which they call Cassilira, ouer which they weare a little short white garment like a cloake, as it were cast ouer the other: for wollen garments are so contemned, as they are neither worne in temples, nor ferue for winding Theetes. Now , because all those famous men which have heeretofore excelled in any one kinde of learning or mystery, and which have constituted and left behinde them dawes and ordinances for other nations to line by, went first vnto the Ægyptians,

The Argiptians falutations.

VVollen garments con. temned.

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ro learne their manners lawes and wildome (in which they excelled all mations of the earth) as Onpheus, and after him Homer, Museus, Melampodes, Dedalus, Licurgus the Spartane, Solon the Athenian, Plato the Philosopher, Pythagoras of Samos, and Zamolzis his disciple, Endoxus also the Mathenatitian Democritus of the cittie of Abdera , Inopides of Chios, Mafes the Hebrew, and many others, as the Ægiptian Priests make bragges, are contained in their facred bookes, I thinke it very convenient to spend some little time further in describing the manner of living of the Ægiptians , that it may bee knowne what one or more things, every one of those worthy men, have taken from the Ægyptians, and transported into other countries, for monies vsed in (as Phillippus Beroaldus writeth vpon Apuleus Affe) there confian relibe many things translated from the religion of the Ægip-gion, barrowed tians into the Christian religion, as the linnen vestments, tians. the shauing of Priests crownes, the turning about in the Altar, the facrificiall pompe, the pleafant tuning notes of mufick, adorations, prayers, and many other more like

The Egiptian Kings (as Diodorus Siculus writeth in his fecond booke) were not fo licencious as other Kings. whose will standeth for a law, but followed the institutions and lawes of the country, both in gathering money, and in their life and conversations. There was none of any fer-Bile condition, whether hee were bought with money, or borne in that country, that was admitted to waite and at- vvbat fertend vpon the King, nor any other, but onely the formes, wants attended of the worthiest Priests, and those about the age of twen- Kings. ty yeares, and excelling others in learning, to the end that the King beeing mooued at the fight of his feruants, both day and night attending vpon his person, should commit nothing

nothing vafit to be done by a King, for seldome doe the rich and mighty men become euill if they want ministers to foster them in their euill desires. There were certaine howers appointed every day and night, wherein / by the permission of their lawe) the King might confer with others. The King at his rifing receaueth all the letters and supplications that bee sent or brought vnto him, and then pauling and confidering a while what is to be don, he giveth answer to every futer in order as they came, so as all things bee done in their due and convenient time. This done after he hath washed his body in the company of his greatest states, and put on his richest robes, he facrificeth vnto his Gods: There custome was that the cheefe Priest, when the sacrifices were brought before the Altar, and the King standing by praied with a lowde voice in the hearing of the people for the prosperous helth and all good successe of their King that maintaines justice towards his fubiects, and more particularly to relate his vertues, as to say that he observed piety and religion towards the Gods, and humanity to man, then to call him continent, just, and magnanimous, true, bountifull and brideling all his affections, and besides, that that hee laid more easie punishments vpon offendors, then their crimes required, and bestowed fauours beyond mens deservings, and holding on this prayer, at length he pursueth the wicked with a curfe, and freeing the King from blame, layeth al the fault vpon his ministers, which perswade him to doe cuill: Which done he exhorteth the King to leade a happy: life and acceptable to the Gods, and also to follow good fashions, and not to do those things which euill men perswade him to, but such as cheefely appertaine to honour and vertue. In the end after the King hath facrificed a bull to the Gods, The Priest recyteth out of their sacred bookes

The Priests
prasied the
good Kings
dispraised the
bad.

bookes, certaine decrees and gelts of worthy men, wherat the King being mooued ruleth his kingdome holily and

infly according to their examples.

They have there times appointed and prefixt not onely when to gather riches, and to judge acording to their auncient lawes, but also when to walke, when to wash; when to lie with their wives and when every thing elfe is The Egyptians to bee done : They vsed but simple diet as having nothing simple diet. vpon their tables but Veale and goofe, they were alfo limited to a certaine measure of wine that would neither fill their bellies nor intoxicate their braines. In a word the whole course of their lines, was so modest & so temperate as they feemed, to be guided rather by a most skilful Phisition for the preservation of their healths then by a law-giner.

It is strange to see after what fort the Ægyptians lead their liues, for they liued not as they would themselves, but as the law allowed them; but it is much more admirable to fee how that their Kings were not permitted to condemne others, nor yet to inflict punishment vpon any offendor, being moued therevnto either through pride, malice, or any vniust cause whatsoener: but living vnder a law like private men, thought it no burthen vnto them, but rather esteemed themselves blessed in obeying the law : for by those which follow their own affections, they supposed many things to be comitted, that might breed vnto themfelues both danger & damage: for though they know they do amisse, yet notwithstanding they persist still in error, being ouercome either with loue, or hate, or some other passion of mind, whereas those which live with vnderstanding and aduife, offend in few things. The Kings ving fuch The Kings fafe. instice to their subjects, did so purchase the good wills of ty much regarthem all, as not only the Priests, but all the Egiptians, were more carefull of their Soueraigne, then of their wives or children,

How the Egyp. tians be wayle their dead Kings that mere good.

How their

Children or any other pringes ellerand when one of those good Kings die all men bewayled him with equal forrow and heavinesse of heart, and renting their clothes and shutting vo their Temples, frequented not the market, nor obferued folemne feastes, but defiling their heads with earth for the space of seventy and two daies, and girding themfelues about the pappes with fine linnen, both men and women walked about together, by two hundred and three hundred in a Company, renewing their complaints, and in a fong renumerating the vertues of their King one by one, during which time they abltayned from flesh of beasts, from all things boyled, from wine and all sumptuous fare, and also from all manner of owntments and bathes, year their owne propper beds, and all women's companie, bewayling for those daies as much as if they had buried their owne children. In which meane space all things being prouided for the funerall solemnities, vpon the last day they Kings be buri = inclosed the corpes in a coffinne and placed it at the entrance of the Sepulcher, where viually was made a breefe narration of all things done by the King in his life time, and every one had then liberty to accuse him that would: the Priests stood by, commending the Kings good deeds, and all the multitude of people that were present at the funerals, applauded his praise worthy actions, and with birter exclamations rayled against his misdeeds, whereofit hapned that most Kings (through the opposition of the people) wanted the due honour and magnificence of Burial, the feare whereof constrayned them to live justly and vprightly in their life times : and this for the most part was the manner of huing of the auncient Kings of Ægypt.

gouernment of Ægypt is divided into many partes, every part whereof the Egiptians. is called by the Greeke word (Monos) and is gouerned

by a Prætor or Mayor, who hath rule over al the people of that Prouince: The Ægiptians deuide their tribute, or custome money which is payd them by forrainers in three parts: the greatest part whereof belongeth to the colledge of Priests, which are of great authority with the inhabitants, both in regard of their fernice to their gods, as alfo for their doctrine, where-with they instruct others, and part of this portion they bestow in ministring their facrifices, and the rest to increase their private estates, for in no case would the Ægiptians have the worship of their gods omitted, nor doe they thinke it fit, that they that be ministers of common councell, and profit, should want things necessary to live vpon: for the Priests in all weighty businesses bee assistant to the King, both by their labour and councell, as well in regarde of the knowledge they have in the starres, as by their facrifices, foretelling things to come. Moreover they shew out of their sacred volumnes the actes and gests of worthy men, by which the Kings may know in their defignes, how things are likely to fucceed, and it is not so with the Ægiptian Priests, as it is with the Greekes, that one man, or one woman should have charge of their facrifices, but there bee many that bee conversant about the worship and honour of their gods, which leave the same charge of holy misteries to their children: they be all of them freed and discharged from tribute, & possesse the fecond place of honor and estimation after their King.

The second portion of the tribute money commeth to the Kings, which serveth them for the wars, for their maintenance, and also to reward valiant and worthy men for their prowesse and good service, by which meanes it commeth to passe, that their owne people are vexed with no kind of tribute: The Captaines and Souldiours have the

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third

third part, to the end that having fuch wages, they might haue more ready and willing mindes to vnder-goe all pe-

rils and dangers of warfare.

Their commons etb of three forts of people, husbandmen. Chepbeards and labourers.

Their common-wealth also consisteth of three forts of wealth confift - common people, of husbandmen, shepheards and craftsmen. The husbandmen buy their ground at an easie rate of the Priests, of the King, or of the Souldiours, and apply their husbandry without intermission, all their time from their infancie, by which meanes they are farre more expert in husbandry then others, both for the precepts they receiue from their parents, as also by reason of their continuall practife. The sheapheards likewise receiving the charge and skill of keeping cattell from their fathers, follow that kinde of exercise for all their life long: And arts and sciences amongst the Ægiptians are most exquisite, and brought to the highest straine of persection, for the Egiptian tradesmen, (without intermedling in publicke affaires) exercise no other labour but such onely as is eyther permitted by the law, or taught by their fathers, fo as neither the enuy of the teacher, nor civill hatred, nor any other thing whatfoeuer, can hinder them from that course of life they have entred into.

How their *indements* merc ginen. The Egiptians censured not of things at hap hazard, but with reason and discretion, for they esteemed things rightly done to be very beneficiall for mans life, and that the onely way to anoyde euil, was to punish the offenders and to succor the oppressed, but that the punishment due for an offence should bee forborne in regarde eyther of meede or money, they held to be the vtter confusion of their publicke life, and therefore they fetled the best and chaifest men of the most famous citties, as at Heliopolis; Memphis, & Thebes, and fet them as judges over the reft which

which fessions of Judges were thought to be nothing inferior to the Judges of Areopagus in Athens, nor to the Senate or councell of the Lacedemonians, established long time after them: when these Indges (being thirty in number) were affembled together, they made election of the worthiest man amongst them, to bee their chiefe Iudge or Iustice, in whose absence the whole company assembled. appointed an other Iudge to be his substitute : These Iudges were all maintained at the Kings cost, but the cheefe Iudge was farre better allowed then the rest, who alwayes had hanging about his neck in a chaine of gold, bedeckt The chiefe with divers precious stones, an Image which they called the figure of Truth: and when they were fet in Judgment, the Image of Truth about Truth being laid before them by the chiefe Iudge, and all bis neck. their lawes (which were contained in eight volumes) placed in the middle of the Iudges : their maner was, that the accuser should fet downe his accusation in writing, & the maner of the iniury, or loffe, committed and done, and how much he esteemed him-selfe damnified: then was there a time allotted for the accused to answer his adversaries accusations by writing, and eyther to purge himselfe that he did not the iniury, or to auerre that what he did was iuftly done, or that the wrong or losse hee did was not of such value as was supposed: after this the plaintiffe replied, and the defendant made answer to his replication. So as the pleading of both parties being twife heard, after the ludges had examined and reasoned of the matter in controuersie, the chiefe Judge turning the figne of Truth towards him that had truth of his fide, pronounced the sentence, and this was the maner of their Iudgments. And now because occasion is offered to speake of the Institution of their lawes, I thinke it not impertinent to our purpose, to make mention of the ancient lawes of the Egyptians:

The lawes of the Egiptians. perfons.

Against faife accusers.

that thereby we may know how farre they excelled others. both in order and vtility. And first of all, periured persons against periurd were punished with death, as those which had committed a double offence, both in violating their duty towards the gods, and in breaking and abolishing faith and truth amongst men, which is the chiefest bond of humaine society: if a Traueller finde one that is fet vpon with thecues and robbed and beaten, or suffered any other iniury, and doth not fet to his helping hand to ayde him (if it lye in his power) hee shall dye for it, but if hee could not affist him, then ought hee to make the theeues knowne, and to profecute the injury with his accusation; which if hee doe not he shall be whipped with a certaine number of stripes, and bee bard from all sustenance for three whole dayes together: hee which accuse ih an other falsely, and is called in question for it, shall vndergoe the punishment provided for falle accusers : and all the Ægiptians were at certaine times constrained to give vp theyr names in writing to the Presidents and Gouernors, and what trade of life they exercifed, in dooing whereof, if any fay vntruly, or lived by volawfull gaine, hee was punished with death : if any one kill eyther free man or feruant willingly, he shall dye for it by the lawes: which regarding not the quality of the estare, but the heynousnesse of the deed, and the euill mind of the dooer, deliver men from enill, fo as by revenging the death of feruants and flaues, free men may live in more fecurity.

Alem against parents that murdered

The paines of death were not afflicted vpon fathers which had flaine their sonnes, but they were iniouned to stand for their children three dairs and three nights about the dead corps (the publike watch standing by to see it done) for they thought it valuft to deprine him of life that was author of his fonnes stud still ation of the encient lawes of the Leyptians:

chas

but rather that he should be afflicted with continuall griefe and repentance of the fact, whereby others might shunne the like offence. To Paracides was imposed a most exqui- Alam against fite and extreame punishment, for the lawe was, that the living body and the dead corps should be bound together iount by iount, vpon sharpe Pikes or stakes, and burned vpon a heape of thornes, adjudging it to be the most heynous offence that could bee amongst men, for one to doe him to death violently, of whom hee had received life. If any woman great with child were adjudged to dye, her death was deferred till the was delivered, for they thought it meere iniustice, that an infant which committed no euill should perish with the guilty, or that two should bee punished, whereas but one offended. Those which in Offenders in warres did eyther breake theyr array, or would not obey punished with their Leaders and Captaines, were not punished with shame. death, but with the reproch & ignominy of all men, which difgrace after they had blotted out by their vertue and valiant acts, they recourred their former estate and dignities, and that law brought it to passe in continuance of time, that men accounted that dishonour to bee the greatest euill could hap vnto them, and much more greeuous then death. Those which reuealed any secrets to their enemies, had their toungs cut out; and those which clipped money, or counterfetted any false coyne, or altered it eyther in weight or fashion, or stamped it with letters, or defaced the letters, or forged any false deeds, were punished with the losse of both their hands: for they thought it fit, that that part of the body should suffer punishment during life, that was cheefe instrument in the offence, and that others also being warned by their miseries and calamities, might abstaine from the like lewdnesse. There

Pariacides.

thought

A law against adulteryand fornication.

law maker.

There were very sharpe punishments inflicted vpon those that had abused any woman, for he which defloured a free woman had his members cut off, for that vnder one fault hee had comitted three hanous offences which were injury corruption of bloud, and confusion of children; he that was taken in wilfull adultery had a thousand stripes with rods, and the adulterous woman had her nose cut off, by which differace her beauty was blemished, and shee punifhed in that part of her face which did most addorne it. It is reported that Bocchoris was the maker of those lawes which Bocchoris their partaind to civill conversation amongst men, which lawes allow that if one lend mony without specialty, and the debitor deny that hee borrowed any, the creditor must stand to the debiters oath: for an oath is held of great moment as being a religious act: and certaine it is that those which often sweare doe abrogate their faith and credits, and therfore they will sweare but seldome, least they loofe their reputations and names of honest men, moreouer the same lawe-maker(concluding all faithfulnesse in vertue)iudged, that men ought by good meanes to accustome themselues to honesty, that they may not bee thought vnworthy of trust, for hee thought it wrong to those to whome mony was lent with-out oath not to perform: their faith by swearing, whether the goods be their owne or noe: The viury which was agreed vpon by writing, forbad that the double forfeture of the thing lent should be exacted: and all payments were satisfied by the debitors goods, but his body might not be delivered to the credisor, for they thought fit that onely their goods should be subject and lyable to their debts, and their bo-

> dies addicted to the Citties, whose ayde and affistance they had neede of both in warres and peace; neither was it.

Mens bodiesnot liable to

their debts.

thought fit that the fouldiors which ventured their lives, for their countries fafty, should bee thrust in prison for interest: which law is supposed to be etranslated by Solon to the Athenians, and by him called Sifachthia, providing that men should not loofe their lives for the Cittizens viury: more-ouer the particular law and toleration for theeues amongst the Ægiptians, was, that those that did steale should bring their names in writing to the cheese Preest, and instantly disclose the thest, or robbery vnto the theeses. him. In like fort they which had their goods taken from them must write vnto thecheese Priest, the time, day, and houre that hee was robbed, by which meanes the theft being eafily found out and discouered, he which was robbed should loose the fourth part of that which was stolne, which fourth part shall bee given to the theefe, and the rest restored to the owner: For the lawgiuers opinion was that seeing it was vnpossible that thest thould altogether bee prohibited, men should loose rather some portion of their substance, then all that was taken from them.

The manner of their marriages is not all alike with the Ægiptians, for it is lawfull for the Preefts to marry but once, but therest may marry as oft as they will, according to their desire, and ability; and there are no children accounted bastards, noe though they be begotten of such bond-feruants as be bought with mony, for they hold that the father is the onely author of their childrens birth, and the mother to be but the receptacle, and to yeeld norrish- The fmall coft ment to the infant.

It is most incredible to see with what small and easie children. cost the Ægiptians bring up their children, for the norish them with the roots of bulrushes, & other like roots, raked

Their marria-

beflowed in bringing up-

and

and roafted in hotte embers, and with hearbes growing in fennes and moorish grounds, some-times boyld, sometimes broyld on the coales, and some-times rawe. They neuer wore shooes, but goe for the most part naked, by reason of the temperature of the country : so as all the coft that a father bestoweth vpon his childe till hee bee of full age, exceedeth not twenty Drachmas. The Priests in-Aruct children both in that learning which they call holy, and in the other which appertained to knowledge and common instruction, and they beevery intentine, and exceedingly bent to the study of Geometry and Arithmatick. They suffer them not to vie eyther wrestling or mufick, supposing the dayly vse of wrestling to be vnsure and dangerous, and that thereby their bodyes are made more feeble and weake, and muficke they condemned as veterly vnprofitable and hurtfull in making their mindes effeminate: They cure their diseases eyther by fasting or vomitting, which they vie eyther dayly, or enery third day, or fourth day, for they are of opinion, that all diseases had theyr beginning from furfetting, and that therefore that is the best physicke to recover health, which taketh away the cause of the disease: Souldiers and travellers are cured for nothing, for the Philitians live of the revenews of the common-wealth, and therefore are forced by the law to cure the diseased, after the strict forme set downe by the best Phisitians and most approoued writers: And the Physition that followeth the rule of that sacred booke. though hee cannot cure his patient, yet is hee blameleffe, but if he cure him by any other meanes then is fet downe in that booke, hee shall dye for it : for the maker of that law was of opinion, that there could not a better course of curing bee found our, then that which was invented.

Musick disalowd of the Egiptians.

How the E. giptians cure she difeafed.

and observed for long time by ancient Physicions.

The Ægiptians worship diverse creatures beyond all measure, not onely while they be living, but when they be The Aegiptions dead alfo, as Cattes, Rattes, Dogges, Hawkes, the birds forts of creas called 1bts, Wolues and Crocadiles, and many more of tures. like kinde : neither be they ashamed to professe open honour vnto them, but account it as commendable and lawdable for them to doe it, as to doe their feruice to the gods, in so much as they will goe about into citties and other places, carrying with them Images of those beafts, vaunting and glorying what creatures they have adored, at the fight whereof, all men in manner of supplyants, doe reuerence vnto the Images. When any of these beasts die, they wrappe the carcale in linnen cloth, and annoynt it with Salt, beating their brefts with bitter exclamations, and annoynting it againe with the Itife of Cedar tree, and other odoriferus oyntments, that it may keepe the longer, they bury it in their hallowed places. Hee that willingly killeth any of those creatures, shall have judgment of death for it : but if a man kill the Ibis or the Cat, either willingly or at vnawares, the whole multitude fall vpon him, tormenting and killing him without mercy or iudgment. The terror whereof inforceth the beholders to lament his death, and to auerre that the beaft was kild without any fault of his owne. These beasts be kept with . great cost and charge within the circuit of their Temples, by men of no small account, eating fine flower and porredge made of Oate-meale, which in their banquets are mingled with milke: They, give them Geese also dayly both fodde and broylde: and catch birds for those which eateraw flesh. To conclude they bee all nourished with maruelous great charge and diligence : and their deaths as much

much bewayled of the people as the deaths of their owne Sonnes, yea and their funeralls are farre more sumptuous than their ability can afford; in so much as when Ptolomaus Lagus was governour of Ægypt an oxe dying for age in the Citty of Memphis, hee which had the charge of keeping him bestowed a great summe of mony vpon his buriall, which was given to him to destray that charge, besides fifty talents of silver which he borowed of Ptolomy.

The firange kind of burials amongst the Egiptians.

These things which we have spoken of, perhaps, will feeme strange to some, but no lesse strange will it feeme to any that shall consider the ceremonies of the Ægiptians in the buriall of the dead : for when one dyeth there all his neere friends and kinsfolkes defile and spoyle their heads with earth, and goe round about the Citty wayling, vntill the dead body be buryed, in which Interim they nether wash themselves nor drinke wine, nor eate any meate but that which is very vile and groffe, nor yet weare any good apparrell: They have three formes or kinds of buriall, for fome be buried fumptuously, some indifferently, and some basely: In the first manner of buryall is spent and layd out one talent of filuer, in the second twentie mine, and some small cost is bestowed in the last. Those which have charge of the funeralls (which course of life decendeth from their auncestors as by Inheritance) bring the funerall expences in writing to the houshoulders, demanding at what rate they will have the funeralls performed, and the bargaine being made, and concluded betwixt them the body is deliuered vnto them to be buried, at the charge agreed upon : And then the Gramarian (for fo he is called) the body being laid in the ground, marketh and affigneth out a place about the flanck how farre from the left part the incifition must bee made, after that, hee which is called the

the breaker vp or vnboweler, openeth his fide with a fharp Æthiopian stone, so wide as by the law is permitted, which done he instantly runneth away as fast as he can, all the standers by following after, curfing him, and throwing stones at him, for they esteemed those men worthy of hate, which had mangled or misused the body of their friend: but those which have charge and overlight of the body, which they cal Salitores, they account worthy of honour and estimation, this done they carry the dead corpes into the Temple before the Priests, who standing by the dead body, on of them plucketh out of the hole, or wound in his fide all the entralls, except the kidneyes and heart, al which an other washeth away with red wine, compounded with odoriferous spices and perfumes, after that they annoynt the whole body, first with inyce of Cedar tree, and other pretious oyntments for thirty daies space and more, and then they rub it ouer with mirhe and cinamon and other like stuffe, wherby it is not only preserved the longer but yeeldeth a fweet fauour alfo: the body being thus dreffed, they deliuer it to the dead mans kinsfolke, euery part of him, year the heaires of his browes and eie lidds, being lo preserved, as the forme of his body remaineth whole, as though he were not dead but a fleepe: before the body be interred the funerall day is declared to the Iudges and the dead mans friends faying, that vpon that day the dead body is to passe ouer the sens: the Judges being about forty in number affemble them selues together, and sit vpon a round feaffold, beyond the poole, then is there a shippe prouided for that purpose, and brought thither by those to whome the charge is committed, and before the body bee laid in the coffin, every one hath liberty that will to accuse the party deceased, and if hee bee proued to bee an cuillliver, the judges proceed to sentence, wherby they adjudge that:

dead

that his body shall bee deprived of Sepulture: and if any one accuse him vniustly, hee shall bee seuerely punished: but if no one accuse him, or that it is evident that hee was accused falsely and of malice, his kindred leaving off their mourning, fall to prayling him, yet speaking nothing of his stock and parentage, as the Greekes are accustomed to doe, (for the Ægiptians account them-selues all noble alike,) but beginning at his child-hood, they recite his bringing vp and education, the beginning of his life and learning, and from that ascending to his mans estate, they remember his religion and deuotion towards the gods, his Iustice, his Continency, and all his other vertues, and then invocating the infernal gods, they befeech them to place him amongst the Saints, to which request all the multitude make answer, extolling the dead-mans worth and renowne, as if he should live for ever below amongst the bleffed: which done , each one buryeth his friends in his owne proper sepulcher, and those which want sepulchers, bury them in the strongest walls of their house, setting the chest wherein the body lyeth on the one end. But those which are forbidden buryall, eyther for vsury, or some other offence, are buryed at home without a coffin, whom his posterity (growing of better ability, and satisfying for his mildeeds) doe afterwards bury very folemnly.

The bodies
of dead parents given
to their
creditors.

The Ægyptians custome is to give the bodyes of their dead parents as pawnes to theyr creditors, and those children that redeeme them not, shall bee disgraced and want sepulture them selves: one may justly marvell to see, how the authors of all these ordinances, did not onely provide for things profitable for mans life, but also regarded those things which appertained to the honour and buryall of

dead bodies, in so much that by this meanes, mens lives were disposed as much as might be to good manners.

The Greekes, which by their fained fables, and Poeticall fictions, farre exceeding truth, delivered many things of the rewards of the godly, and punishment of the wicked, could not with all their writings draw men to vertue, but were rather derided and contemned themselves : But with the Ægiptians, due punishment being rendred to the wicked, and commendation to the just, not in shew, but in substance, they did every day admonish both the good and the bad, what things were profitable for them, for they faw before their eyes, that to every one, according to his deeds was given a remembrance of his merits or demerits, which was a cause that all men immittated the best course of life, and stroue to doe well: for those are not to bee esteemed the best lawes whereby men become rich, but whereby they prooue honest, and wise. And thus much of the Ægiptians : and now of the refdue of the people : of Affricke. action generation, and cuery

Of the Carthaginians and other people of Affricke.

the Short Careforn our dotte of the work part

F the Carthaginians there bee many and fundry nations: The Adrimachidæ (which bee a people of middle Libia) border vpon The Adrimachidæ, and whethere are customes the Æ-chidæ.

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thaginians, the wives weare voon each of their legges a bracelet of brasse, and suffer their locks to grow long:

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They take the vermine from our their heads and kill them with their teeth and then throw them away, which no o-

There is none but Vergins given to the King in mar-

ther Carthaginians doe but they onely.

riage, and of those which like him best he taketh his pleafure. The Nasamons (a great and stout nation and spoy-The Nasamons lers of fuch shippes as they finde intangled in the sands,) in the Summer time leave their flocks by the sea-side and goe abroad to gather dates at places where be great store of date-trees and those very faire and fruitefull, where plucking off the fruits from the trees, before they be ready, they dry them and ripen them at the Sunne, and then steep them in milke and eate them. They have many wives a peece with whom they lye openly in all mens fight, almost in the same maner that the Massagetæ doe (which bee a The Masagete, people of Scythia in Asia:) The manner of the Nasamons, is, that when one first marrieth a wife, the Bridely-The Nasomans eth with all her guess one after another to performe the and their mare act of generation, and every one as they play their part, present her with some reward or other, which they bring with them for that purpose: Their swearing and divination which they vie, is by those men which were accounted the best & iustest among them while they lived, and when they swere the tuch the tombes of those men, and divine nere vnto their monuments, wher when they have finished their prayers they fall a fleepe, and what vaine dreame foeuer is represented vato them in there sleepe, that they

firmely beleeue to beereuealed vnto them by those men,

and so put it in practise accordingly. When the plyght

their trothes one to another, each one taketh a Cuppe

from the others hand and drinketh all that is in it vppe,

but if they have no drinke, then they take dust from the

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ground and lick that vp : The Garamantes (which be people of middle Lybia alfo, and dwell about the Nasomons) tes. abandon the fight and conversation of all other people: weapons for warre haue they none, neither are they fo hardy as to defend them-felues if they bee affaulted: and about the sea coast, towards the sunne setting, dwell the Macæ (which bee a people in Arabia-fœlix) and border vpon the Nasonrans: these people shaue the crownes of their heads round, and fuffer all the rest of the hayre to growlong. And in their warres, in steed of Armor, they weare the skinnes of fuch Estridges as keepe in caues vn-

der ground.

the women whereof haue the skirts of their garments garded and trimmed with welts made of beafts skinnes, which (as is reported) are given vnto them by those men which have laine with them (for every one which lyeth with a woman there, must give her one of those gardes) and the which hath the most welts vpon her garment is accounted the best woman, as beeing belowed of most men. The Machlie (which bee a people inhabiting The Machlyes about the Moore in Affricke called Triton) weare long and Aufes. haire upon the hinder parts of their heads : and the people called Auytes vpon the forepart. The Virgins of this country vpon the yearly feast of Minerua, and in honor of that goddesse, deuide themselves into two parts, and fight one fide against the other (without any cause at all given) with flones and clubs, alledging, that in fo doing, they observe their country guile, in honor of her whom we call Miner-

ma, and those virgins which dye of their wounds, they call false virgins: but shee that best bestowed her selfe in the fight, is preferred before all the other virgins, and adorned

The Gnidanes (be a people bordting vpon the Macæ) The Gnidanes,

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with Greekish armor and a crest or plume made of mettal of Corinth, and so placed in a Charriot, and carried in triumph round about the fenne. The men accompany with women confusedly like beasts without respect of kindred or bloud, and when a woman hath nourished her child that hee is lufty and ftrong with whome he dwelleth and is maintayned (for the men meete together euery third month to choose their children) his sonne he is euer after reputed. The Atlantes (so called of the hill Atlas neere which they dwell,) have none of them any proper names. They curse the sonne at his vprising, blaming and reprehending it because his heate destroyeth both them and their country, they eate no flesh nor are troubled with any dreames or visions.

The Atlan'es.

The people of Affricke called Pastoritij, liue of flesh and The Pastority. milke, and yet abstaine from the flesh of kine, because the Ægiptians doe nether eate swines flesh, nor reare any kine: And the women of Cyrene thinke it vnlawfull to strike them, by reason of Is the God of Agipt, in whose honor they Celebrate both fafting & feasting daies, but the women of Barcas do not only abstaine from flesh ofkine, but from swines flesh also: & these women when their children be of the age of foure yeares, finge the vaynes vpon the crownes of their heads, and their temples with wooll that is new shorne, to the end that they should bee neuer after offended with fleme or rume, descending from their heads, by which meanes they fay they beevery healthful: when they facrifice for their first fruites, they cut off the eare of a beaft and cast it to the top of a house, and after breake his necke; and of al the Gods they only do facrifice to the Sun and Moone: All the people of Affricke bury their dead as the Gratians doe, the Nasomones excepted, who bury them

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them sitting, for there when one beginneth to yeeld vp the ghost, they cause him to sit, least he should die with his face vpright: Their dwelling-houses are made of young sprouts or sprigs of lentish trees, wound and wrethed one about another.

The Maxes weare their heare vpon the right fide of their The Maxes, heads long, and shaue the left side, They paint their bodies with red lede or vermilion, alleadging that they had their beginning from the Troyans.

The women of Zabices which border vpon the Maxes, The zabices.

play the wagonners in the warres.

The Zigantes (where Bees make great abundance of The zigantes. honny, and much more is reported to be made by art) be all of them dyed with red leade, and eate Apes and Munchies, of which they have great store, living vpon hills. All these people of Libia line a rude, and Sauage kind of life, All these peod and for the most part without dores, like beasts contented sanadge per with fuch foode as they finde abroad, eating nothing that Ple. is tame and bred at home, and having no other garments to couer their bodies but goats skins: Their greatest Potentates have no citties, but turrets standing neere vnto waters, wherein they lay vp fuch things as they leave for their provision: They sweare their subjects once every yeare to their allegiance, and obedience to their Prince. and that they shall be louing to their equalls and persecute al fuch as refuse to be vnder their gouernment, as theeues. There weapons are answerable to their country and their customes, for they themselves beeing light and nimble of body, and the country (for the most part) plaine and even, do neither vse swords nor knyues nor any other weapons in their warres fauing onely every one three darts and a

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few stones in a letherne budget; and with those they will fight and conside, both when they incounter, and in the retraite; being by practise made perfect to throw therein stones and darts right at a marke. They observe neither law nor equitie towards strangers.

The Troglos

The Trogloditæ (which the Greekes call shepheards, because they live by cattell) elect their King from out the people of Æthiopia: wives and children they have in common, the King onely excepted, who hath but one wise, and every one that commeth to him, presenteth him with a certaine number of cattell. At such time as the wind standeth in the East, about the canicular or dog dayes, which season is most subject to showers, they eate bloud and milke mixt together, and boyled and when their pastures be parched, and burned away with the heate of the Sunne, they go downe into the moorish grounds, for which there is great contention amongst them. When their cattle be either old or diseased, they kill them, and eate them; for of such consistent their chiefest sustenance.

Their children be not called after the names of their parents, but after the names of Buls, Rammes, or Sheepe, and those they call fathers and mothers, because their daily nourishment is yeelded by them, and not by their naturall parents. The meaner sort of people drinke the juice of Holly-tree, or sea-rush; and those of the better sort the juyce that is strayned out of a certaine slower which groweth in that country, the liquor whereof is like vnto the worst of our Must.

They never continue long in one place, but remoove and flitte often into divers Regions, taking with them whither C

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whither soeuer they go their slockes and heards of cattell: they be naked on all parts of their bodies but their priuities, which be conered with skinnes. All the Troglodize circumcise their privile parts, like the Aegyptians, excepting those which are lame: they remove often into strange Countreys, and are never cutte or shauen with razour from their infancie.

Those Trogloditæ which are called Megauares, vse for their armour, round shields made of raw oxe hides, and clubbes studded with yron, and some vse bowes and lances. They have little regard how they burie the dead, for they vse no other ceremonies in their funerals, but wrappe the dead corps in Holly twigges, and then binding the necke and legges together, put the carease into a hole, and couer it ouer with stones, setting vpon the heape of stones a Goates horne in derision, and so depart from it, beeing neuer touched with any griese, though hee were neuer so neere a sriend.

They contend and fight amongst themselves, not (as the Greekes do) for anger or ambition, but onely for their victualls: and in their conslicts they first throw stones, till some of them be wounded, and then taking their bowes in hand, (wherein they be very expert) they fight it out, till some of them be slaine.

And the auncient and grauest women give end vnto those controversies, who pressing boldly into the middle of the multitude without any danger, (for it is not lawfull to hurt them by any meanes) the men soorthwith cease off their strife. Those which for age bee vnable to follow their stockes, tye their owne neckes to an oxe tayle, and so strangle themselves to death.

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And if any be vnwilling to dye, he is forced to it by his fellowes, but first he shall have warning thereof, and this kind of death they account a great benefit vnto them : those alfo which be fick of feuers, or of any vncurable difeafe, are ferued in like fort, for they account it the greatest misery that may be, for any one to inioy his life, that can doe nothing worthy of life: Herodotus writeth that the Trogloditæ make them hollow Caues in the ground to dwell in, and that they have no defire to possesse riches, but rather addict themselves to wilfull and voluntary powerty: that they onely are delighted and glory in one kinde of stone, which we call Hexacontalithus (which is a little precious. stone with diverse corners); that they eate the slesh of Serpents: and that they speake not any intelligible language, but in steed of speach make a kinde of noyse or howling, rather then speach.

The Rhifophagi

In that Æthiopia which lyeth aboue Ægipt dwell an. other kinde of people, which be called Rhisophagi: these barbarous people live onely upon the rootes of weedes, which when they have cleane washed, they bruse & teare a peeces with stones, till they waxe foft and clammy, and then make it into cakes like vnto tiles, and bake them against the sunne, and so eate them : and this kinde of meat is theyr onely food all their life time, for they have great aboundance thereof, and it is very pleasant and delectable in tafte, so as peace is there perpetually maintained, and. yet they fight not with standing, but it is onely with Lyons which ranging out of the deferts to shunne the shade, and to prey vpon other lesser wild beasts, destroy many Æthiopians comming forth of the fens: and furely that nation. had beene veterly destroyed by Lyons, had not nature. afforded a defence against them: for at such time as the DoggeDogge-starre ariseth and appeareth in their Horizon, the winde being calme, there flyeth into those parts an innumerable multitude of Gnatts, which offend not the people, because they flye from them into the Fennes and moorish grounds, but doe so annoy the Lyons with their stings, and terrifying them with their humming and buffing, as they compell them all to depart out of those

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Next vnto these are the Ilophagi and the Spermato- The Hophagi phagi; the Spermatophagi liue without labour, by ga- and sparmer thering the fruites which fall from trees in Summer time; tophagi. and when fruites are gone, they eate a certaine herbe which they finde growing in hadie places: where-with they be succourd in theyr need. But the Hophagi, their wives and children feede them-felues by clyming into Tree toppes, and plucking off the tender buddes from twigges and branches, which is their onely sustenance, by continuall vie and practife whereof, they grow fo expert in clyming, that (a thing strange to bee reported) they will skippe and hoppe from tree to tree like birds or fquirrells without danger, and trusting to their lightnesse and nimblenesse of their bodyes, ascend to the very top of flender branches: and if at any time their footing fayle them, yet will they claspe theyr hands about the twiggs, and so saue and defend them-selues from falling, and though by some mischance they should fall, yet receiue they no hurt, by reason of the lightnesse of theyr bodyes: These people goe alwayes naked, and haue theyr wives and children in common: They fight one against another, onely for places to liue in (being weaponed with staues,) and domineere and exult greatly ouer those they vanquish. E 3 They

The Cyneci.

They die for the most part by famine, whem their fight faileth they are deprined of that sence wherewith they fought their food. In an other part of the region dwell those Aethiopians which bee called Cyneci, they bee few in number, but of a different life from all the rest, for they inhabit the wood land, and desolate countrie, wherein be but few fountaines of water, and they fleepe vpon the tops of trees for feare of wilde beafts: Euery morning they goe downe armed to the river fides, and their hide themselves in trees amongst the leaves, and in the heate of the day, when the Beefes and Libbards, and divers other kindes of wilde beafts, goe downe to the riuers to drinke, and that they bee full and heavie with water, these Aethiopians descend from the trees and fall vppon them and kill them with staues baked at the fire, and with stones and dartes, and then deuide them amongst their companies and eate them: By which cunning deute they deuoure many of those beafts, and fometimes (though but feldome) they are foy-

And if at any time their cunning faile them, and that they want beafts to eate, they take the hides of such beafts at they have eaten before, and plucking of the haires late the hides in steepe, and then drie them before a soft fire and so deviding to every one a share, satisfie themselves with that. Their young boyes (valuer the age of sourceene yeeres) practise throwings at markes, and they give meate to those onely which touch the marke; and therefore beeing forced there to by samine, they become most excellent and sine darters.

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The people called Acridophagi border woon the defert, the men bee something shorter, or lower of stature, phagithen other Aethiopians, beeing leane and marueilous blacke.

In the fpring time the West and South-west windes. blow an infinite number of flies called Locustes out of the deferts into their Country, which bee exceeding great, but the collour of their wings is foule and lothsome: These Aethiopians (as their custome is) gather out of places there-abouts great store of wood and other forts of fuell, and laie it in a great large valley, and when, at their wonted time (as it were) a whole cloude of Locusts bee carried by the windes ouer the valley, they fer fire on the fuell, and with finoke stiphle and smother to death the Locusts which sie ouer it? so as they fal downe vnto the earth in such aboundance as are sufficient to ferue the whole countrie for victualls : and these beeing sprinckled with salt (which that country plentifully yeeldeth) they preserue for a long space, beeing a meatevery pleasant vnto they taste. And so these Locusts bee their continual sustenance at all seasons, for they neither keepe cattell, nor eare fish, beeing farre remote from the fea, nor haue any other maintenance whereof to line.

They been imble of body, swift of soote, and shorte of life, so as they which live the longest exceede not about fortic yeeres, their end is not onely miserable but also incredible, for when old age creepeth and commeth vppon them, there doth certaine lice with winges of a horrible and vglie shape, ingendring in their bodies, knew out, and devour their bellies,

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guts and intralls and in a fmall time their whole bodies: and he which bath the disease doth so itch & is so allured to fcrach as he receiveth thereby at one and the fame time both pleasure and paine, and when the corruption cometh forth, and the lyce appeare, he is so stirred with the bitternesse and anguish of the disease as hee teareth his owne flesh in peeces with his nayles with great wayling and lamentation; for fo great is the number of those vermine issuing out of the wounds, heape vppon heape, running as it were out of a veffell full of holes, as they cannot be ouercome, and by this meanes they die a very miserable death, the cause whereof is ether the meate they live vpon, or the vnholesomenesse of the aire. Vpon the vtmost parts of Affricke towards the South dwell a people, which the Greekes cal Cinnamimi, but of their neighbouring Barba-

The Cinnamini rians they bee called wild or vplandish people: These haue very great beards; and for the defence of their lines, breed vp great number of Mastines and wild dogs; for from the Summer troppicke to the middle of winter, an infinite number of Indian Beefes come into their country, the cause of their comming is vncertaine; whether it bee that they fly from other wild beafts which pursue them, or for the want of feeding, or that they doe it by instinct of nature (all which are wonderfull) but the true cause is vnknowne: from these the people defend them-selves with their dogges, their owne forces being insufficient to withstand them, and kill many of them; some whereof they eate fresh, and some others they powder up for their provision afterwards; and with these dogges they take many other beafts in like fort.

> The last people, and the vemost towards the South bee the

the Ichthiophagi, which inhabite in the gulph of Arabia, The Ichthio. vpon the frontiers of the Trogloditæ, these carry the shape thagi. of men, but liue like beasts: they be very barbarous and go naked all their liues long, vsing both wines and daughters common like beasts: they be neither touched with any feeling of pleasure or griefe, other then what is naturall: Neido the discerne any difference betwirt good and bad, honesty and dishonesty.

Their habitations are in rockes and hills, not farre from the fea, wherein they have deepe dennes, and holes, the passages in and out being naturally very hard and

crooked.

The entrances into these holes, (as if nature had framed them for their vie,) the Inhabitants damme vp with a heape of great stones, wherewith they take fishes as it were with nets; for the flowing of the sea (which hapneth enery day twife about three of the cloke and nine of the Cloke) furrownding the borders neere vnto the shore, the water increasing very high and conering all places, carrieth into the continent an innumerable company of divers forts of fishes, which seeking abroad for fustenance at the ebbing of the sea are by those stones flayd vpon dry land, those doe the inhabitants make hast to gather vp, and taking them lay them vpon the rockes against the noone Sunne, till they be scorched with the heate thereof; and when one fide is scorched inough, they turne the other : when they bee thus broyled against the Sunne, they take all the meate from the bones and put it into a hollow stone and mingling there-with the feede of holly tree, bake it therein, and make them a most pleasart meate, for the meate beeing so mingled they

they fashion it into Cakes like long Tyles, and drying them a little against the Sunne, sitte downe and cate them with great pleasure, and not a proportioned quantity thereof, but every one as much as they can eate. This meate they have alwayes in a readinesse, as it were out of a store-house, the sea affoording it in aboundance in steed of bread, whereof the land is barren: But when by the raging of the fea, those places which bee neere vnto the shore, bee drowned for diverse dayes together, fo as they fayle in theyr faculty of fifthing (at which time they suffer great penury of victualls) then they gather certaine great shell-fishes, and bruising their shells in peeces with stones, feede vppon the meate which is within, beeing very like vnto Oysters. And when this raging of the sea, by force of the windes, is of so long continuance, as that they can finde none of those shelfishes, then they betake them-selues to fishe bones and sharpe finnes, which are reserved for a time of neede, the tenderer and newest sorte whereof they knaw with their teeth, and bruise the harder with stones, and so eate them like vnto brute beafts; they eate commonly a great company together (as I have fayd) and cheere one another with an vntuneable fong, and after that, the men accompany with women, each one with her hee first lighteth vppon: and beeing voyde of all care, by reason of the aboundance of meate which they have in readinesse, bestowe themselves in this manner foure dayes together, and vppon the fift day they flocke together in troupes to the rivers to drinke, making a difordered and confused noyce as they goe.

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going of neate to water: when their bellyes are so full of water as they are scarse able to returne backe they eate no more that day, but every one beeing sull of water, and strouting out as though hee would burst, lyeth downe like a drunken man to sleepe. Upon the last day they returne againe to their sishing, and so passing over their whole lives with such simple and slender dyet, they sildome sall into any disease, yet they bee shorter lived then wee, for their vncorrupted nature accounted it their chiefest selicity and summum bonum to appeare hunger, expecting pleasure from no other thing: and this is the manner of living of those people which dwell within the gulph.

But those which dwell without the gulph, line farre Men free from more strangely, for they neuer drinke, and are naturally all passions of voyde of all passions of the minde; And beeing, as it

were, rejected by fortune from all places fitte for habitation, and cast into deserte and desolate countries, inde-

nour themselues wholy to fishing.

They desire nothing that is moyst, and eate their sishes halfe rawe, not that they would thereby auoyde thirst, but in a sauage manner, contented with such soode as fortune assoordes them, supposing their greatest happinesse to consist in wanting nothing they desire, or is fitte for them.

They bee sayde also to bee indued with such extra patient ordinary patience, as if one should drawe his sworde people. and strike them, they would not seeke to anoyde the stroke, but willingly suffering themselves to bee initized and beaten, they doe nothing but onely looke backe uppon him that strooke them, without shewing the least

engil with men in tastiage for eaule of proceedion,

figne of anger, or compassion of their owne misery. Speach they have none, but in liew thereof, make signes with their singers, and by nodding their heads, what things

they want, and what they would have.

These people doe generally loue peace, not dooing any thing to annoy others, which kinde of life though it bee strange and admirable, yet hath that nation for a long time retained it, beeing eyther therevnto accustomed by continuance of time, or else compeld by necessity. Their places of abode be not like the Ichthiophagi, which dwell within the gulph, but in diuerse fashions, for some haue they lodgings in hoales, situate to the North pole, wherein they bee desended from the heate of the Sunne, both by the shade and the soft winde, and coole murmuring ayre: for those places which lye opposite to the South, are for heate like vnto fornaces, therefore vnpossible to be dwelt in.

The Amazons most warlike women.

Those which dwell against the North pole, make them houses (to auoyde the heate) of Whales crooked ribbes, (whereof there bee many in that sea) set hollow one against an other, and couered ouer with rett or sea-weed, necessity compelling Nature to finde out Arte for her owne defence: and this is reported to bee the life of the Ichthiophagi, which dwell without the gulphe.

It remaineth to say somewhat of the Amazons (which in former time were sayd to dwell in Libia:) their women were hardy, strong, and valiant, and liued not after the manner of other women, for their custome was for a certaine space, to exercise them-selues in seates of armes, for preservation of theyr Virginity, and the time of warre-sare once ended, then to couple them-selues with men in mariage for sause of procreation,

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the women onely did gouerne and exercise all publicke offices, and the men tooke charge of things within doores like our women, making themselves vassals and saues vnto women, as being very expert in the warres, in gouernment, and in all publicke bufineffes, whereof the men themselues were ignorant. When an infint is borne, he is given to the father to bee nourished and brought vp with milke and other things answerable to his age: and if it be a man child, they eyther banish him, or kill him forthwith, or else breake his right arme so soone as he is borne, thereby to make him vnfit for the warres: But if it be a woman childe they finge off her brefts in her infancie, alledging that great brests would hinder them in the warres, and therefore of the Greekes they be called Amazons, because they want their brests: they bee said to inhabite the Isle Hesper, which is so called, as being scituated towards the West, this Isle is in the Moore called Triton, which joyning to the sea, is also called Tritonia, of a river that floweth into it: It bordereth vpon Aethiopia, and the hill Atlas, the greatest mountaine of all that country: It is very large, and produceth diverse forts of trees, vpon the fruit whereof the Inhabitants line.

There bee many Goates also and other cattell, whose Milke and flesh they feed vpon. They bee altogether destitute of Corne, nor doe they know the vse thereof if

they had it.

FINIS. Lib.z.

THE SECOND BOOKE.

Of Asia, and the most famous Nations thereof.

CAP. I.

Afia why fo



SIA an other part of the tripartite world, is so called of Asia the daughter of Oceanus and Tethis, wife of Iapetus, and mother to Prometheus, or (according to the opinion of others) of Asius the sonne of Maneus Lidus.

It is fituated in the East part of the world, and is bounded upon the West with two rivers, Nilus and Tanais, the Euxine sea, and part of the Mediterranian sea, and upon the other three parts with the Ocean, which uppon the East is called Oceanus Eous, upon the South Indicus, and North Scithicus: The hill Taurus (in a manner) devideth the whole continent in the middle, which lying directly East and West, leaveth one part thereof towards the North, and the other towards the South, which two parts are by the Greekes called the Inner Asia, and the utter Asia.

This hill in many places is three thousand stadia in breadth, and as long as all Asia, beeing about forty and five thousand stadia, from the vitermost edge of the sea beyond Rhodes, vnto the furthermost parts of India and Scythia towards the East. Asia is devided into many partes, whereof some bee bigger, some lesser, and every part is distinguished from other by a peculiar name: but so large and wide is the whole compasse of ground,

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contained under the name of Afra, as it alone is thought, to comprehend as much land as all Affricke and Europe, the other two parts of the world: The ayre is there very temperate, and the foyle fertile, and therefore it aboundeth with all kinde of cattell: It containeth many Pro-

uinces and regions.

Vppon that fide which bordereth vppon Affricke, lyeth Arabia, which is fituated betwixt Iudza and Ægipt (and according to Plinie) is deuided into three pares, one part whereof is called Petrea, or frony Arabia, which vpon the North and West ioyneth vpon Syria, and is inclosed with Arabia deferta on the one Arabia divifide, and Arabia falix on the other, Panchaia, and Sabaa ded into three. are also by some supposed to bee comprehended within the compasse of Arabia. Arabia is so called of Arabus the fonne of Apollo by Babylo: the people whereof be scartered and dispersed wide and broad, and are much different one from an other, both in their customes, and their apparell: the heire of their heads they neuer cut, but tye it vp with fillers and head-laces, & their beards they shaue close to the skinne: they transferre not their arts and occupations from one to another, as wee doe, but there, each one exerciseth his fathers trade and course of life, and the Noblest man hath the government over all the rest: all things they possessed goe in common to their the Arabians whole kindered, and one wife serueth all that family, for owne mothers hee which first entreth into the house and setteth his staffe and daughters. at the doore, lyeth first with her, but shee sleepeth all night with the eldest, by which meanes they bee all brothers one to another, they lye also with their owne mothers, and fifters without any respect at all.

And

LIB.2.

And yet the adulterer is punished with death, and the lying with one of anothers kindred, is adultery, but all those which be of one house or kindred, be termed legitimate.

They celebrate their feasts for almost thirty dayes together, wherein two of their kinfmen that be good Musitians, give their attendance in turnes, first one, then an other. Theyr citties and townes line peaceably and quietly together without walls, and fortreffes for defence: they vse oyle made of the graine Sesamina, & are very rich and abounding with all other things. Theyr sheepe bee of a white fleece, and theyr neate of a rall stature, but horses they have none, the want whereof is supplyed with great store of Camels. Gold, filuer, and many forts of sweete and odoriferous oyntments are peculiar to that country, Braffe, Iron, Cloth, Purple, Saffron, Pepper, and all workes ingrauen in mettell or stone, are brought thether from other places: theyr dead bodyes they accompt more abiect and vile then dung, and the carcase of their King they bury in a dung-hill; they be very carefull to preserve their reputations and promifes with men, and they confirme theyr leagues of friendship in this manner following. When a peace and agreement is concluded betwixt two, a third man standing in the middle betwixt them both, striketh them upon the palme of their hands, about the longest fingers, with a sharpe stone till hee draw bloud, then taking a little flock from each of their garments, hee annoynteth with the blood seauen stones, which be laide before them for that purpose, in dooing whereof hee inuocateth the names of Dionifyus and Vrania: this done. he which is the mediatour for the peace, and attonement, (the frendes of both parties being present) causeth the stranger (or the Cittizen (if the matter bee betwixt Cittizens)

No borfes in Arabia. t-

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cittizens) to put in sureties to continue that truce, and the league the parties, which contract the friendship, thinke fit and just to be observed.

Their onely fuell is the branches of Myrrhe, the fmoke whereof is so noysome and hurtfull, as it would breede incurable diseases, if they preuented them not, by burning a sweet incense or gumme called Storax: the smell whereof allayeth the contagion of the smoke. The Priests first flay the beafts they intend to facrifice, and then go to gather Cynamon, strictly observing, that they gather none before Sunne-rifing, nor after the Sun-fetting: and when they have appealed their gods with the facrifice, hee which is chiefest amongst them, divideth the heape of branches which they have gathered that day, with a forke confecrated for that vie, then do they dedicate a part of those branches to the Sunne, which (if the division made were equal) will be inflamed with the beames of the Sunne, and take fire and burne of their owne accord. Some of those people which line hardly, feed vpon inakes, and beetherefore called Ophiophagi: they be neither vexed with care, nor troble of mind. The people called Nomades, have great store of Camels, which ferue them both in their battels, and to carry burthens. The people called Debæbe some of them shepheards, & some exercise themselves in husbandry, the country abounds with gold, infomuch as they find oftentimes amongst the clods of earth, certaine round balles of gold as big as acorns, of which they make themselves lewels and brooches, very pleafant to behold, and weare them about their necks and arms. They fell gold to their neighboring nations for three times the price of braffe, & twife the price of filuer: both for the finall account they make of gold, and for the great defire they have to trafficke with o-Next ther people.

Next vnto these be the Sabei, which be rich in Frankincense, Myrrhe, and Cynnamon: Some hold, that there be Balme trees growing in the confines of this countrey, it aboundeth with sweet Canes, and odoriferous Dates: there is also a serpent bredde in that countrey, of an handbreadth in length, whose sting or biting is deadly, and hee lyeth altogether under the rootes of trees. The exceeding fmell and sweet fauour of things growing there, breedeth a stupiditie and dulnesse in their senses; which they cure with the perfume of a certaine lyme or pitch, called Bitumen, and the beard of a bucke. Goate. All matters in controuersie are there referred to the King. Many of the Sabæi are husbandmen, and some of them are wholy occupied in gathering spices, which grow vpon trees. They vse trafficke into Aethiopia with shippes couered with lether, their fuell is the barke or rind of Cynamon, which is of the nature of wood.

The Metrapolitan and chiefe citie of this kingdome, is fituated ypon an hill, and is called Saba; their Kings are of onekindred, and raigne by fuccession, to whom the multitude yeeld honours indifferently, as well to the bad, as to the good. They never dare venter out of their Court, or chiefe citie, fearing lest they should be stoned to death by the common people, by reason of an answer which they received long fince from one of their Oracles. At Saba, where the King keepeth his Court, be filuer iewels, and pots of gold of all forts, the beds and three-footed stooles have filuer feete, and all the houfhold stuffe is sumptuous and rich beyond credit. The porches and galleries also bee vaderpropped with great pillars, the heads whereof are filuer and gold, the roofes and dores being fet with golden boffes, intermingled with pretious stones, do manifest the fumpd

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sumptuous decking of the whole house: for here one place shineth with gold, another with silver, another with pretious stones, and Elephants tooth, and with many other ornaments besides, of great woorth and estimation: these people have for many ages slowed in perpetual selicities for they bee veterly voyde of ambition and desire to possesse other mens goods, which bringeth many to ruine.

The people called Garræi be no lesse rich then these, The Garræi. for almost all their houshold-stuffe is of gold and silver, and of Iuorie, whereof they make the thresholds, rooses, and walles of their houses.

The people called Nabathæi, of all men be most con-The Nabathæi, tinent, in getting riches they bee very industrious, but much more carefull in keeping them: for hee that diminisheth his private estate, hath publicke punishment. And on the other side, hee is honoured and exalted, that increases his patrimonie.

The Arabians vse in their warres, swords, bowes, launces, and slings, and many times axes also. That accursed stocke of the Sarrasins, which were the greatest scourges that euer happened to mankind, had their beginning in Arabia, and (as it is very credibly thought) a great part of the Arabians, became followers of the Sarrasins sect, and tooke their name. Yet now they have betaken them to their old names againe. The Arabians that dwell about Aegypt, live for the most part by stealing, trusting in the swiftnesse of their Camels.

Of Panchaia: and of the manners of the Panchaians.

CAP. 2.

Panchaia as boundeth with Frankinsence.



ANCHAIA is a Region of Arabia, Deodorus Siculus calleth it an Iland of two hundred Stadia in bredth, and that there be in it three stately Citties, that is to say, Dalida, Hyracida, and Oceanida, the whole countrie is fruitfull enough,

living onely where it is sandie. It aboundeth with wine, and with frankinsence, of which there is so great store, as is sufficient to serve all the world for facrifices: it yeeldeth much myrrhe also, and other odoriserous spices of divers kinds, which the Panchaians gather, and sell to the Marchants of Arabia, of whom others buy them, & transport them into Phanicia, Syria, and Egypt; from whence they

are conveyed into all parts of the world.

The Panchaians vse Chariots in the warres; for so they have bin alwaies accustomed: their common-wealth is divided into three degrees of people: first, the Priests, who possessed prime place, to whome the artificers are added: the husbandmen have the second, and souldiers the third, to whom the shepheards be annexed. The Priests be governours and rulers over all the rest, to whom the deciding of controversies, and arbitrement of all publike assaures, and indiciall causes are committed, (punishment of death onely excepted.) The husbandmen imploy themselves onely in tilling, and manuring the ground; the increase whereof goeth in common to all. Out of the husbandmen there be ten elected by the Priests, which bee most expert and industrious in husbandrie, to bee Indges

Iudges over the rest, aswell for the exhortation of others, in the art of husbandrie, as for the distribution of their fruites. The shepheards likewise bring all their increase, as well of such things as appertaine to sacrifices, as of all things elfe, to the publike vie, some by number, and some by weight: in doing whereof they be maruellous precise: and no one there possesset any thing in private to himfelfe, but only their houses and gardens: for the Priests receiue all the custome and tribute-money, and all other things elfe what foeuer into their custodie, making diuision thereof, as occasion requireth: whereof two parts is euer due vnto themselues. The Panchaians bee clothed in foft garments; for the sheepe of that countrie differ much from others in softnesse and finenesse of wooll, both men and women weare ornaments of gold, adorning their neckes with chains, their hands with bracelets, their eares with eare rings, like the Perfians, and their feet with new shooes of divers colours. The fouldiers are maintained onely to defend the countrie from forraine inuafions; the Priests liue more sumptuously, and in far greater delights then others, wearing for the most part fine lightlinnen vestiments downe to the foot, and somtimes garments made. of the best and purest wooll.

Vpon their heads they have myters wrought and imbrodered with gold: and in stead of shooes, sandals of diuers colours, wrought very artificially. They weare ornaments of gold also (like women, excepting eare-rings) and befor the most part continually conversant about the service of their gods, reciting their worthy and memorable deeds, in laudes and hymnes. They deriue their pedegree Jupiter was from Inpiter Manasses, alledging, that when hee was con-banished into uerfant with men, and governed the whole world, hee was Panchaia.

banished into Panchaia. The country abounds with gold. filuer, braffe, tin, and iron, of which it is not lawfull to carry any out of the lland: neither is it tollerable for the Priefts to stir out of their holy Temples; for if any of them be found abroad, it is lawfull to kill them. Many oblations of gold and filuer, which were long fince offered and dedicated to their gods, they preserve in their temple, the doores wherof are of a very curious building, befet with gold, filuer, and yuoric. The bed for their god is all of gold, being fixe cubits in length, and foure in bredth, and of a rare and wonderfull workmanship:In like maner, the table for their god (which is placed neare vnto his bed) is equall vnto it, both for state, quantity and cost. They have one great and

The great Tem magnificent temple, which is all erected of white stone, ple in Panebaia underfer with great pillars, & carued columnes, the length thereofis two acres, and the breadth answerable to the length: It is adorned with goodly Idols of their gods, composed and framed with admirable art and cunning. The Priests that have charge of the sacrifices, have their houses about the temple: and all the ground round about the temple, for the space of two hundred Stadia, is consecrated to the gods, and the yearely reuenew thereoffpent in facrifices.

> Of Affgria, and how the Affrians line.

> > CAP. 3

Signia a countrey in Asia, is so called of Asur the son of Sem (as Saint Augustine is of opinion.) It is now called

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now called Syria, and hath vpon the East, India, and part of Media, vpon the West the river Tygris, Susiana vppon the South, and the hill Caucasus on the North. They have seldome any raine in Assyria, but what graine socuer the countrey affoordeth, is obtained by the waterings and ouerflowings of the rivers, which they do not naturally of their owne accords, as in Aegypt, but by the labour and industrie of the inhabitants: and yet by this ouerflowing the ground there is fo exceeding fruitfull, as it yeeldeth two hundred, and in the most fertill foyle, three hundredfold increase: the earcs of their wheate and barley beeing foure fingers in breadth, and their pulse and millet in height like trees. Thefethings though they bee certainely knowne vnto them to be true, yet Herodotus would have them sparingly reported, and with good deliberation, as beeing scarce credible, especially if the relation bee made to those which neuer faw them. A this can deal made and

They have great store of Dates, of which they make ho- Hony & wineny and wine, they vse boates in their rivers made in fashion made of dates. of a round shield, not severed with fore-decke and sterne, The Assyriana as other boates be, but made beyond the Assyrians in Arbotes. menia) of willow, or sallow tree, covered over with raw lether. The Assyrians we are two linnen garments, one Their apparell, hanging downe to the soote, and the other short, over which they we are a white stole. Their shoots be such, as the Thebans were wont to we are: they suffer their haires, to grow long, and trimme them with head-tyres: when they go into publike places, they annoynt themselves with owntments: every one we are the a signet-ring on his singer, and a scepter in his hand, in which is set an apple, a rose, or lilly, or some such like thing: for they hold it base and vndecent, to carry it without such a signe or cognisance in it.

Of

Firgus that be mariageable busbands.

Of all their lawes which were in force in that countrey, this feemeth most worthie to be remembred : That the maides, affoon as they were mariageable, were (once every be fold to their yeare) brought into a publike place, and there offered to be fold to fuch men, as had any disposition to marry : and first, the fairest and most beautiful virgins were set to fale, and after them, those which through defect of their beauties, or their bodies, were not onely not vendible and marketable, but which no man would marrie gratis, were married away with that money, the faire ones were fold for.

Herodotus faith, that this custome was heretofore obferued in Venice in the confines of Illiria (as hee heard it. credibly reported by others.) And Antonius Sabellicus in like manner affirmeth, that whether this custome bee yet. observed in that countrey, he is not very certaine: But fure I am (faith he) that in Venice (which at this day for riches, is the most flourishing state of the world) amongst other good orders of their cittie, it was ordained, that baflard virgins that were gotten out of wedlocke, and fondlings that were exposed and laid abroad to the aduentures of the world, should be brought vp in some close place, at the common charge of the cittie, and there inftructed in fome hard discipline, vntill they were mariageable, and that then those which were most beautifull, and well? brought vp, should be married without dowrie, either vnto fuch as had escaped some great perill, or some dangerous disease, or broken their vowes: and that some Freemen also regarding their modestie and beautie, would marie them without dower, and euer those which were most beautifull, were married with leffe portion then the foule ones, although they were as well brought vp as the other. Another

An other law of the Babylonians being very profitable Alam excludand worthy to be remembred was this, seeing they exclu-ing Phistions ded all Phistions from amongst them, it was ordained, and how they that he which began to bee sicke, should aske counced of those concerning his disease, that had suffred the like infirmity themselves, and that had tried some medicine for the recovery of their healthes: some others write that their custome was to bring the sicke persons into a publicke place, where the law commanded them, and that those which once had beene sicke themselves, and were recovered should goe and visit the diseased persons, and teach them by what meanes they were cured.

The Affyrians bewaile the dead, as the Aegiptians doe: and when one bath laine with his wife all night, neither of them toucheth any thing before they have washed themselves. The custome heretofore amongst the Babylonians was, that the women wold once in their life times lie with strangers, besides their husbands: the maner wherofwas thus: They would come a great company of them togither very reuerently and folemnly vnto the temple of Venus, each one having her head bound, and wreathed about with garlands, and then the stranger with whom shee defired to lit laied under his knee, as he kneeled in the Teple, such a fum of money as he thought fitting, which being confecrated to Venus, he leaveth behind him, & ryfing vp, taketh the woman into a place a little distant from the Church, and there lieth with her : There were some sami. lies among the Affyrians which lived only vpon fift, dried at the fun, and bruifed in a morter, which being moulded and laid togither, & sprinckled with water, they made into lumps, like loaues, and drying them at the fire, vied to cate them in steed of bread.

They

The officers amongst the Affyroans.

They had three head officers amongst them, one of fuch as had beene fouldiours and were put to their pension an other of the nobility and elders, and the King which was head ouer them all: They had their fouth-faiers likewife, which were called Chaldei, which were like vnto the Priests of Aegipt, and sacrificed to their gods: These Chaldei spent their whole liues in the studie of Philoso. phy, they were great starre-mungers, and sometimes by their divinations, fometimes by their holy rimes, they would defend men from misfortunes. They could truly and faithfully interprete Augurations, Dreames and Prodigies, not learning their instructions in such things of maisters and tutors, as the Greekes did, but receiving the from their parents as their inheritance. The children were taught and excercifed in learning at home, that by the continual care of their parents, they might better profit themselues. They Chaldei were not variable and doubtful in their opinions of naturall causes, as the Greekes were, where euery man was of a feueral minde, and euery writer yeelded reasons, repugning one an other, but they all by one general and vnitorme affent, supposed the world to be eternal, and that it neither had beginning, nor shall haue end, and that the order and ornament of al things is established by a divine providence: That the Celestiall bodies be not moved of their owne accord, or by some accidentary motion, bur by a certaine law and immutable decreee of some god-head: They marke by long observation the course of the stars, by whose speculatio they prophelied of mens future fortunes: They imagined the planets to be of great power, and especially Saturne, supposing the funne to be of most beauty, and of greatest vertue, and that Mars, Venus, Mercury and Iupiter, were to be obferued

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ferued more then the rest, for that they having each one his proper and ipeculiar motion, foreshewed things to come, and were the true interpreters of the gods: And of this they were so fully perswaded, as they called these foure stars al by the name of Mercury: They foretold many things to come both hole-fome and hurtful, by winds, shewers, heate, comets, eclipse of Sunne & Moone, earthquakes, and by fundry other fignes and prodigies befides: And they imagined that there were other stars subject & inferior to these planets, of which some wandred in our Hemisphere, and some in that which is vnder vs : besides this they held the like error that the Aegiptians did, and fained to themselves twelve gods, attributing vnto each of them a month & a figne in the Zodiake: They prophefied of many things that should happen to their Kings, as foreshewing to Alexander the victory he should have in the fight with Darius : to Hircanor, Selencus and to other fuccesfors of Alexander and many things after that to the Romaine successors, whose events proved true. They write also of source and twenty other stars, whereof twelve be beyond the Zodiake, towards the North, and the other twelve towards the South, of which, those which appeare to our view, they suppose to have dominion over the liuing, and the other to pertaine to those which be dead: These things & other circumstances have those Chaldeans fet forth to mens fight, as they have noted by long observation, alleaging that this their doctrine hath continued for the space of three and forty thousand yeers, from . the first inventio therof to the reigne of Alexander: which allegation of theirs were a very groffe & impudent fable, vnleffe we should interprete, that the time of each yeere were but a month, as was amongst the Aegiptians.

Of Indea and of the customs, lawes and institu-

CAP. 4.

The limmits of Palestine.



Alestinewhich is also called Iudæa, is a perticular Prouince of Syria, sytuated betwixt, Cælosiria, and Arabia Petrea, vpon the West it is washed with the Aegiptian sea, and vpon the East with the river of Iordan: This land, the

Iudea, or Palestine called also Canaan.

bookes of holy Bible, and Issephus their imitator, called Canaan, a land abounding with many riches, as having plenty of fruites, famous waters; and being well furnished with balme: It is scituated in the very middle of the world, and is therefore very temperate, neither to hot nor to cold, which for the temperature of the elements the Israelites, or Hebreues (being a very ancient people, and with whom alone from the first Creation of mankinde the knowledge and worship of the Heauenly and true God, and the first forme of speech remained) effectived to be that which was promised by God to their fathers Abraham, Isaac and Iacob; a land flowing with milke and hony.

Canaan promised to Abraham and bis (ced.)

And therefore in the fortith yeere after the children of Israells departure out of Aegipt, vnder the conduct of their valiant captaine losus; they obtained the dominion thereof by force of their armes vanquishing and

The Ifraclites expelling one and thirty Kings, which raigned in that lawes ordained Contry: The Israelites retaine, and live vnder those by Moses.

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laws, which they received fro Moses their first captain, & although for many ages before Moses daies they lived without written law, with great devotion & sanctity, obtayning the truth by divine Oracles, and by the acutenesse & magnanimity of their mindes, and vnderstandings, yet that great divine Moses, thought that no City could long continue in safety, without the practise of law and equity.

And therefore when by rewarding the good, & punishing the wicked, he had sufficiently exhorted his people to imbrace vertue and eschew vice, he proposed vnto them other lawes and cittel ordinances, sounded vpon those ten chiefe heads and grounds of lawes, pronounced by God himselfe in mount Sina, & written in two Tables; of which lawes (being so many, as they alone wold be sufficiet matter to fill a whole volume) I will onely couch those which be most wor by of remederance, & they that desire to know the rest, let them read to sephias & the bookes of the Bible.

First Moses ordained, that young children as soone as Moses lawes, they were able to conceive, should bee instructed in the lawes, seeing they contained in them the best kind of difcipline: That who focuer blasphemed the name of God, should hang all a whole day, & be east out at night without burial: That no facrifice should be solemnized with money gotten by whoredome: That there fhould be 7. chiefe gouernors in every city, which were most noted for Justice & vvisdom, & that two of the leuitical Priests shold fit in judgment with them, & if in difcerning cotrouerfies, the ludges would not condificed to that which was right. the vyhole matter should be decided by the discretion of the Priest & Elder: That the testimony of one man should not be current to contince an other of any crime, nor yer of two, valeffe their honesties were approued, but the

the restimonic of three should stand, and yet neither sauce nor woman should be sufficient witnesse, because in one the basenesse of his fortune, in the other the weaknesse and lightnesse of her sexe, might rightly bee suspected: that the fruite of trees new let or planted, should not bee medled withall before the fourth yeere, and that then they should pay for tithes the tenth part of the increase: That neighbours and strangers should have some part alfo, and that the residue should remaine to him that planted them. That they should fow cleane seed upon their grounds and not mingled, because the land would not like with feed of two forts: That trauellers should not bee restrained and interdicted from fruites, but that they might gather as much as they pleased and their prefent necessity required, and that if they were ashamed to take it the owners should offer it vnto them: That the woman that gained valawfully, or married her felfe to an other, besides her lawfull husband should not bee regarded as a wife: That thee that was supposed to bee a Virgine, and was found defiled in her bodie with any man, and conuited of the crime, should either bee stoned to death, or burned aliue.

If one deflowred a Virgin espoused to an other man, though she consented, yet both parties should suffer extreame punishment, and if he rauished her forcibly, that then onely the author of the iniury should bee punished: That, if a man die and leave no children behinde him, his widdow should marry the brother of her deceased husband, and by that matrimony bring forth issue to succeed them in their stocke: but if the brother resused to marry her, hee should shew the cause of his resusal before the elders, and if his cause were approved good, hee should have

haue liberty to marry whom he pleafed: That they should bewaile and lament for the dead, for the space of thirty dajes, and no more, which time he thought fufficient for a wife man to lament the loffe of his friends : That the fonne which was injurious to his parents should be hanged without the Cittie: That the enemy that was flaine in battaile should not want buriall : That if a creditor receiue a pledge or pawne of a poore man, hee should restore it againe before night: That if one buy one of his kindred as a flaue, the bond-fermant shold be free the fixth yeere after: That hee that found gold or filuer, should make proclamation thereof by the mouth of the Crier: That if cattell went aftray, they should either be brought backe to the right owner, or elfekept till the right owner were knowne: That no Israelite should make or temper any poyfon, nor buy any that was made elfewhere . And that he which mingled poylon, to the end to poylon an other beeing connicted of the offence should drinke the fame poison himselfe: That he which wilfully and wrongfully pulleth our an other mans eye, should bee punished with the loffe of an eye : That if a bull kill a man with his horne he should bee stoned to death, and his flesh cast aaway and not eaten: That athing committed to an other to keepe, should be kept warily as a thing holy: That the fonne should not bee punished for the fathers offence, nor the sonnes offence be imputed as a fault in the father: And these were the domestical lawes ordained by Moses, and in warfare these following: That before warre were offerred, the goods wrongfully taken away fhould be demanded againe, by Ambaffadors and Heralds, and if they were not restored, that then (if they pleased) they might warre lawfully: That the whole charge and government

of the warres, should be committed to him that most excelled others in strength and wisdome: that the strongest souldier of all the campe should be sent as Ambassador: That if the enemie were besieged, their fruite trees should be spared, for the trees themselves (if they could speake) would certainely reprehend and reprove him that destroied them. That the conqueror might kill all such as were rebels, but the rest which he overcame & vanquished should be made tributary and pay yeerely pensions: That during the time of war no woman should touch her husbands privities, nor no man his wives: that it should be veterly prohibited for the Israelites to eate bloud: That those which were either insected with leaprosse, or which had caused any suxure of their natural seed should be expelled the city.

Menstruous women, in like manner, were kept out of the city, for seauen daies after the beginning of their disease, and might returne in the eight: and so many daies were they forced to absent themselves, that had their houses desiled and polluted with any dead body: That the Priest should sacrifice toweve Lambs for him whose naturals seed flowed from him in his sheepe, and that the party should be washed in cold water: and by the same sacrifice was he purged and hallowed that had laine with his wife at vnlawfull and prohibited times: That a woman after she was delivered of achild, if it were a man child, should be restrained from comming to the Church for the space of forty daies, and if it were a woman child, for the space of eighty daies.

That he that supposed his wife to be vnchast should for a certaine measure of barley meale called affarin, and, that then the wife being placed at the postes

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of the temple, should sweare after the Priest, whether thee had defiled her chastitie or no; and if the fwore falle, thee should dye for it, having her right hamme difficunted, and her wombe putrified, but if thee were chafte and fwore truly she should bee delivered of her childe in the tenth month, without harme of her wombe, and that then the Priest of God blotting out her name from out the scedule, should give her drinke out of a potte with a wide mouth. That the paines of death should bee inflicted for adultery incest, and the finne of Sodome. That the Priest that was lame or weakned in his body, should be forbidden to ascend the Altar, and that hee should be maintained notwithstanding with the holy oblations. That if the Iewes attained to the land of Chanaan, they should suffer their grounds to lye lea and emplowed every feuenth yeare: that fuch fruites as the earth did naturally produce; should euery fortith yeare, (which was called the yeare of Iubily) be common, as well to strangers and forreners, as to their owne kindred; and that, in that yeare, money which was owing should be released and forgiuen, slaves and bondmen made free and infranchifed, and possessions gotten with small cost, restored to their first owners. With these institutions and ordinances both for home and abroade did Morfes instruct the Ifraelites , not long before his death, adding more-ouer a folemne prayer for the good fuccesse of those that observed and fulfilled his lawes and ordinances, rightly, and as they ought, and bitter execrations, and curses against the transgressors and offenders thereof.

And last of all, hee bound the people with an oath, that they should for ever observe and keepe those divine, and humaine lawes which he had instituted and ordained,

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and that if any one didiviolate them, they should not suffer him to goe vapunished: And now seeing it is manifest that there was neuer any people more ceremonious and religious then the Israelites, I thinke it worth while, briefly to expresse the manner of their sacrificing, as it was first ordained.

The manner of the Iewes oblations.

The Iewes had two forts of facrificing from the beginning, the one whereof was done by the better fort of people, and that they called Holocaustus (that is a facrifice layde whole on the Altar) and was done in this manner, hee which intended to doe facrifice eyther with Oxe or Lambe, or what thing else hee meant to offer (for the beast which hee facrificed must bee a male beast, and of one yeare old,) brought the beast to the Altar, and then the Priest powring forth and sprinkling the bloud of the facrifice vppon the Altar, and cutting the oblation in

peeces, burned it whole voon the Altar.

The other fort of facrificing, was for the common people, wherein they offered beafts of aboue a yeare old, the bloud whereof beeing shedde, and the kidnees, fatte and fuet, fet on fire on the Altar, the hearts and right legges were given to the Priefts, and the refidue, they, for whom the factifice was folemnized, did cate within two dayes after. Those which were poore might offer two Pigions, or two Turtle Doues, whereof the one served for a whole burnt facrifice, and for the other, the Priests did cast lottes. Hee which offended vnawares, did sacrifice for satisfaction of that sinne a Yew Lambe of an yeare old, or elfe a Kidde, and those which were guilty of any fecret fault in them-felies, were (by the very letter of the law) to bee purged by offering vp a Ramme. The Ach of which oblations, whether they were publicked priuate, and

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private, the Priests did care in the Temple one measure containing a peck of the finelt flower, was allowed for the oblation of a Lambe, for a Ramme two, and for a Bull three: There was also allowed Oyle, which was powred vppon the facrifice: A Lambe was publickly facrificed euery morning and euening, and vppon euery seuenth day, which was called their Sabbaoth, and which (by their law) they held most holy, there were double facrifices offred vpon their Altars: In the beginning of the month were offered for reconciliation, two Oxen, seauen yearling Lambes, one Ramme, and one Kidde, to which were added two Kiddes more, the one whereof was fent out of the bounds of the Citty, and there offered as a fatiffaction for the finnes of the multitude, and the other was burned skinne and all in the pureft place of the suburbes of the Citty.

The Priests gaue a Bull sanctified for that purpose, and a Ramme for a whole burnt sacrifice. There was also other sacrifices mingled with ordinary ceremonies, and holy dayes, such was the sisteenth day of the month (which the Macedons called Hyperueretheus:) and vppon the returne of Autumne, they fixed their Tents or Tabernacles, and keeping that day holy, offered yearely whole burnt offerings, the dooers thereof vppon the moneth Xanthicus, which is Aprill, carryed in their hands the boughes of Myrrh, Willow, Palmes, and Peach tree; where-vppon the years tooke his beginning vppon the day of the full Moone, the sunnether entring into the signe carries.

And because at that time the people of Israel were deliuered out of the land of Egipt, they sacrificed the misticall G 2 Lambe. The opinion of Heathen writers concerning the Lewes.

Lambe, and celebrated the feafts of villetiened bread. or sweete bread, in the full Moone, some few dayes after : vpon which dayes were ever burned, for a whole burne facrifice, two Bulls, one Ramme, and seauen Lambes, wherevato was added one Kidde, for fatiffaction for their finnes; in the second day of Sweete-bread, were offered the first parts of their fruites, and a measure of Oyle, and in the beginning or springing of their fruites, a Lambe for a whole burnt facrifice. Their dayes of Penticost also were certaine, which time they called Afarthan, that is to fay Quinquagesima, or the fifteeth day : and then they offered leavened bread made of drie meale; two Ewe lambes, two Calues, and two Rammes for a whole burnt offering, and two Kiddes in recompence of their mildeeds: The Heathen writers disagree from the Ecclesiasticall, concerning the Iewes, and Mofes their Captaine : for Cornelius Tacitus, in the one and twentith Booke of his Diurnalls, attributing the departing of that people out of the land of Ægipt, nor to Gods divine will and power, but to neceffity, writeth thus of them. The scabbe and novsome itch beginning in Ægipt, faith hee, Bocharis the Ægiptian King defired a remedy in the Temple of his god Hamon where hee was admonthed to purge his kingdome, and to banish those people (meaning the lewes) which were hatefull to their gods, into other countries: Wherevoon they beeing expulled, and a great multitude of them which had the feable leafe litting together in waste and desolate places , made of them beeing al most blinde with weeping, Moses, one of those which were banished among the roftis in admonished them nor to expect any helpe of goodds, or men , but onely Lambe,

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to relye and commit them-felues wholy to him as their guide and Captaine, wherevnto they affented and agreed, and so beeing vtterly ignorant what would become of them, tooke their journey at adventures, wherein aboue other things they wanted water, and that they watching all night in the open fields, not farre from destruction, faw a flocke of wylde Affes going from feeding, and fitting downe vpon a rocke ouer-growne with thick woods. these Moses pursued and tooke, and therevpon and to the end that he might for ever bee affured of that people, he gaue vnto them new lawes and ceremonies, contrary to all other nations: for those things which wee hold for holy, they account as prophane, and allow of those things which with vs are poluted. (12) all all about 15th to anne

They hollowed and worshipped within their houses the picture of a beast, the fight whereof expelled both thirst and error, and sacrificed a Ramme in despite of the god Hamon: they offer also an Oxe in derision of the god Apis, which the Aegiptians worship vnder the forme of an Oxe: They abstaine from Swines flesh for auoyding the scabbe, because that beast is dangerous for that

difeafe.

They rest vppon the seventh day, because that day brought end to their labours: and yeelding to flouthfulnesse, the seuenth yeare also is spent in Idlenesse, the honor whereof is by others attributed to Saturne, by reason of hunger and failing: their bread is altogether vnleanened: these lawes how ever they were brought in, are there defended: and though mercy and firme faith are in great request amongst them, yet they carry deadly hatred against all other nations. They bee seperated in their banquets, and seuered in their beds: They are much

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given to histiand yet they abstaine from the company of women of other nations, but hold nothing vnlawfull a-

mongst them selves.

They ordained circumcision of their privities, that by that difference they might bee discerned from others, and the full lefton they learne is to contemne the gods: The foules of those which were flaine in battell or by punish.

ment, they suppose to be eternall.

They have the like regard of Hell and perswasion of Hea. uenly things: on the other fide the Ægiptians worshippe divers beafts and wrought Idols, but the Iewes in their hearts and minds acknowledge but one onely God, accounting those prophane which faine or pourtray the images of their gods in the forme of men. These and many other things hath Cornelius Tacitus and Troque in his seauen and thirty booke, written of the Iewes. Three fects of the Iewes were feuered and diftinguished one from another by their viuall manner of lining, which were the Pharasies, the Sadducees and the Esscians: The Pharasies lived very austerely and sparingly, instituting new traditions, by which they finished and abolished the traditions of Moyses: They carried in their forheads and upon their left arme certaine frontlets and papers, wherein was written that decalogue, which the Lord layd, thou shale haue, as it were, hanging betwixt thinceyes, and in thy hand, and these they called Philacteries of the Greeke word Philatein, which fignifieth to fullfill the law.

Three fettes of the lemes,

The Pharifes,

These also fastned the edges of their vestures to the pest of their garments with thornes, that beeing pricked therewith as they were, they might remember Gods com-

mandements.

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told banquers, and leuered in their beds. They are much

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They thought all things to bee done by GOD and by deftiny, and that to doe or neglect things that were lawfull and iuft, confifted in the will of man, but yet that in all things fate was a furtherer, whose effects they esfected to proceed from the motion of the Heauenly bodies.

They would never contradict their elders nor superiours: They believed the general sudgement, that al soules were incorruptible, that onely the soules of the good did flute and remove into other bodies, vntill the resurrection and last sudgement, and that the soules of the wicked were detained and imprisoned in everlasting dungeons: and these were called Pharises, because in their habits and livings they differed from the common disposition of other men.

The Saduces denied fortune and destiny, saying that The Saduces, God saw all thinges, and that it was in the will of man to do either good or enill; they denied that the soules after this life suffered eyther punishment or pleasure: they denied also the resurrection of the dead, supposing their soules and bodies to perish together, nor did they hold that there were any Angels, and yet they received the sue bookes of Moses; they were severe without measure and nothing sociable amongst themselves, for which severity they named themselves Saduces, that is to say just.

But the Esseians lived altogether a monasticall life, vt-Ibe Esseians, terly despising wedlocke and the company of all women, not because they thought it sitte by forbidding carnall copulation, to destroy the succession of mankind, but that they should beware of womens intemperance, supposing no woma to be faithfull & true to her husband. They had all thinges in common; owntments and bathes they

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account

accounted a reproach, and esteemed a deformity in their trimming, to bee an ornament vnto them, fo as they were alwayes arrayed in white garments: they had no certaine citty, but dwellings in enery place : They spake no prophane words before the funne rifing, but praied for his rifing, and after that, workt vnto the fift houre, then washing their bodies in water, they eate together with few words: They accounted an oath as periury, and allowed none to be of their fect vnder a yeares probation: and after the first yeares tryall, when they were admitted, they tryed their manners other two yeares also, in which time if they were found in any finne, they would drive them away from them, that eating graffe like beafts, they might repent till their deaths. When ten of them fat together no one would speake if nine of them were vnwilling, they would not spit in the middle, nor on the right side: They observed their sabboth so religiously, that vpon that day they would not so much as purge their bellyes: They carryed with them a wodden Pickax, where with they digged a hoale in the earth in some secret place to ease them-selues in, and covered themselves diligently with their long garments, least they should doe injury to the divine lights, for which cause also they filled the hole againe presently. They were long of life, by reason of the simplenesse of their dyet, for they lived for the most part with Dates, they had no vse of money, and they adjudged that death the best which happened to a man for Iustice fake. They hold, that all soules were created from the beginning, and incorporated for a time in mens bodies, and that the good foules after they departed from the bodyes, lived beyond the Ocean, where ion is referred for them, and that the euill foules are affigned boystrous

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and stormie places towards the East. Some of them could foretell things to come, and fome vsed the company of wines, but very moderatly, for they supposed, that if they should altogether abstaine from women, the whole stocke of humaine kinde would petifh. There dwell in Syria at. this day Greekes, which bee called Gryphoni, Iacobites, Nestorians, and Sarasins, and two people of the Christian Religion, which bee the Syriani and the Marouini; the Syrians facrifice as the Greekes doe, and were fome-times obedient to the Church of Rome, but the Marouini agree with the Iacobites, and vie the fame language and writing the Arabians doe. These sundry sorts of holy men inhabite the hill Libanus, the Sarrafins dwell about Ierusalem, they be valiant in warre and expert in husbandry. The Syrians bee vnprofitable people, and the Maronines most valiant men, though they be few in number.

Of Media, and of the manners of the Medes.

CHAP. 5-

EDIA a region in Asia, is so called (as Media, who Solinus reporteth) of Medus the sonne so called.

of Medea, and Aegens King of Athens, and the people thereof be called Medi:

But losephus is of opinion, that they be called Medes of Medeus the sonne of lapher.

This Region (according to Prolomens) is bounded wpon the North with the Hyrcan sea, wpon the West with the great Armenia, and Assyria, with Persia wpon the South,

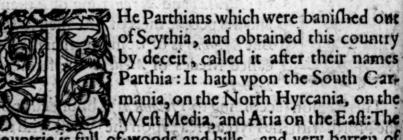
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and on the Buft with Hircania and Parthia. Their chiefeft exercife, and which is almost peculiar to that nation, is shooting and riding: Their Kings in ancient time were of great authority, their head attires, their round caps, and their garments with sleeues, remooued with the Empire and government vnto the Persians. It was proper to the Median Kings to have many wives, which custome was shortly put in practife amongst prinate men, in so much as it was not lawfuli to have leffe then feven wives. In like manner it was thought fitting for women to have many husbands, and to have leffe then five they deemed a miferie. The Medes make leagues and confirme friendship after the maner of the Greekes, and also by firiking their armes about the shoulder blade, and then to lick up each others bloud. That part of Media which is towards the North, is barren, and therefore they make them a kinde of paste of Apples, dryed and brused in morters, bread of rosted Almonds, and wine of the rootes of hearbes, and live for the most part vpon the flesh of wilde beasts.

Of Parthia, and the manner of living of the Parthians.

CAP. 6.

The confines



countrie is full of woods and hills, and very barren of

fruites: The people during the time the Medes and Affyrians possessed the Empire, were accounted base and of no credit nor estimation, but when the kindome of Media was translated to the Persians, this people also as a barbarous nation without name, was a prey vnto the vanquifhers, and laftly became subject to the Macedonians: but in tract of time they grew of fuch vertue and valour, and were so prosperous and succeffull in their designements, that they gouerned not onely the countries necre adioyning, but making warre against the Romaines, (which then were conquerors of all Countries,) ouerthrew them with great destruction and slaughter of their men . Plinie reckoneth foureteene kingdomes vnder Foureteene the government of the Parthians : Troges attributeth kingdomes une vero them the Empire of the East, as if they had made di-the Parnision of the whole world with the Romaines: This people after their revolting from the Macedonian Empire, were gouerned by Kings, which were all called Arfaces of Arfan their first King, next vnto the Maiestie of their Kings was the order and government of the people, out of which were elected both Captaines for the warres, and Gouernors in time of peace.

They have a mixt language borrowed of the Medes and Scythians, and compounded of them both : at the first their habites were answerable to their abilitie, and after their owne country fashion, but waxing richer, they were as curiouslie clothed as the Medes, their weapons were after the custome of theyr owne countrey; and like ento the Seythians was of the valent of the valent

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Their armies confift not of free-men, as in other nations, but for the most part of slaves, which fort of base people doe dayly increase, for they bee all bondinen borne, borne, and no power of manumission permitted them, yet bee they brought vp with as great care and industry as if they were free-men; and taught both to ride and shoote, and every one, as hee is in riches, traineth vp and fetteth forth with the King, when hee goeth into the warres a great company of horse men according to his abilitie, in so much as when Antonius made warres vpon the Parthians, and the Parthians incountring him with fifty thousand horsemen, there were not found in all that whole troupe aboue eight hundred free-men: They cannot indure the fingle combate, nor to remooue the affault from Citties besieged, but their chiefest fight is with their horses running forward, or turning backward, and some-times also they faine them-selues to flye, that thereby they may wound those which vnwarily pursue them: The figne of battell is not given them with a trumpet, but with a Timbrill, or Drumme, neither can they indure long fight, for furely they were not to bee refifted, if their courage and continuance were answerable to the affault and first brunt of the battell, and often-times they will leave the battaile in the very heate of the conflict, and shortly after returne againe and begin a fresh, so as when the enemy thinketh himselfe most secure, he is oftentimes in greatest danger : The munition for their horse-men are Brigandines, or coates of maile imbrodered, and with fuch bee their horses harnessed likewise. In times past they had no other vse of filuer nor golde then in their weapons; All of them have many wives, being mooned therevnto with the pleasure of the variety of women, nor is there a more greenous punishment for any offence, then for adultery, and therefore they forbid their wines not onely to banquet with other men, but even the very fight .aarod

fight of them also. There bee some of opinion, whereof strabo is one, that if the Parthians cannot beget children of their wives them selves, they will give them in mariage to their friends, thereby to raise them issue to succeed them. They eate no other sless but what they get by hunting, and they be ever carryed on horse-back, for they ride to their banquets, they buy and sell, conferre together, and execute all publicke and private offices on horse-back. And this difference in the dignities and degrees of the people is very singular and worthy to bee noted, that those which bee of a service and base condition, goe ever on soote, but the better fort of people and free-men ride continually.

The flesh of their dead bodyes insteed of burials is commonly rent in peeces and deuonred, eyther of byrds or dogges, and they couer the bones, when they be bare, with earth. They have their gods in great reverence and regarde: they bee of a haughty and proud disposition, sedicious, deceitfull, and malepart, and very violent in all their actions, but yet women bee somewhat more courteous then men, they bee alwayes busied eyther in externall or civill broyles: They bee naturally slowe of speach, and farre more apt for action then vtterance. They will neither bragge of their prosperity, nor dispaire in adversity; they obey their Princes for seare, not for shame; they bee much given to lust, and of a sparing dyet, and there is no trust nor considence to bee reposed in their words nor promises, but so farre as is expedient and behovefull for

themselues.

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Of Persia, and of the manners, lawes, and ordinances of the Persians.

CHAP. 7.

The Confines of Perfit, and why so called.



ERSIA a country in the East, is so called of Persis the sonne of supiter and Danaé, of whom also Persepolis the Metrapolitan and chiefe Citty of that nation, taketh his name, and the people thereof be called Persians: This country (as Ptolomeus writeth in his sife

booke) is bounded on the North with Media, on the West with Susiana, on the East with the two Carmanias, and on the South with the Persian sea. Their chiefe townes were Aximia, Persepolis and Diospolis. The Perfians beleeve in Heaven, and in Iupiter: they have the Sunne also in great veneration, whom they call Mitra. and worship the Moone, Venus, the Fire, Earth, Water, and windes, as gods and goddesses: They have neither Temples, Sanctuaries, nor Idols, but doe their facrifices without doores, in some high place, with great reuerence and deuotion, having the hoaft for facrifice brought to the Altar, with a crowne or garland on his head: they facrifice to their gods nothing else but the heart of the obfation, neither do the gods (as they suppose) require more at their hands, and yet the custome of some in that countrie is, to put the Intralls of the facrifice into the fire also: when they facrifice, they make a fyre of drye wood, the barke or rinde being first pulled of, and then casting vpon the wood some sweet tallow or suet, and infusing a little oyle thereon, fet it on fire, not blowing with their mouths but with bellowes, for if any prefume to blow the fire with his mouth, or throw therin any dead carcasse, or any other filthy

The Persian

filthy thing , hee dyeth for it. The Persians neither wash themselues in water, nor pisse, nor spitte into it, nor throw any dead carcasse into it, nor prophane it any other kinde of way, but worship it most religiously, and that in this manner. When they come to a lake, river, or brooke, they make a little ditch or pond, seuered from the other water, and there they kill the facrifice, having speciall regarde that none of the other water bee touched with the bloud, least all should be polluted : this done, and the flesh layde ypon a mirtell or lawrell tree, the Priests or Magi make a fire with little twiggs, and therewith burne the facrifice till it be confumed, and then sprinkling and infusing it with oyle mingled with milke and hony, they pray for a long space together, not to the fire, nor water, but to the earth, holding in their hands all the while a bundle of Mirtle rods. They create their Kings out of one family, and hee which is not obedient vnto the King, hath his head and armes cut off, and is cast out without buriall. Polyeritus reporteth, that althe Persian Kings have their houses builded upon hills, and that there they hide all the treasure, and tribute which they exact of their fubiects for a monu-The Persians ment of a well gouerned state : And that of the people kings all of that dwell ypon the fea coast, they exact filuer, and from one family. the inhabitants of the middle part of the land, fuch other commodities as the country affoordeth, as colour, medicines, wooll, or fuch like, and fomtimes cattel alfo: It is not lawfull for the King to put any man to death for one onely

cause, nor for one Persian to commit any heynous offence against another of his owne family or kindered: The Persians haue many wives a peece, and keepe diuerse concubines besides, for increase of issue, and the

Kings reward those most liberally, that have begot most

children

children in a yeare, nor bee their children once brought into their fathers fight, before they bee fine yeares of age, but all that while are brought vp with their mothers. chiefly for this cause, that if any of them in those yeares of education, should miscarry and dye, their losse should be no greefe or molestation to the father. They celebrate their mariages all at one time of the yeare, that is, in the vernall Aquinoctium, and the Brides-groome eateth nothing the first night he lieth with his wife, but an Apple or the marrow of a Cammell. The Persian children from the first yeare of their age to the foure and twentith, practife nothing but riding, shooting, throwing the dart, and chiefly to learne to speake the truth. Their schoole-maisters are men of great continencie and severity, and such as sometimes in rime, some-times in profe, rehearse vnto them (for their instructions) tales and histories, containing the commendations of their gods, and the deeds of worthy men. They have a place appointed them to practife in, whether they are summoned by the found of some winde instrument at vsuall houres, and their teachers are often demanded and examined by others, how their children do profit. They practife running also, choosing one of the Princes sonnes to be their Captaine and guide, & the field wherein they run their races, is at the least thirty stadia in length, and that they may the better indure both heate and cold, they often exercise themselves in swimming and wading ouer great waters infomuch as they will eate their. meate and go about their husbandry, and other businesse, with weapons in their hands, and wet garments on their backs: their meate is the gumme, or turpentine that iffueth out of Firre trees, Acornes and wilde Peares, but that which they vsually eat after their runing & other exercises

of their bodies, is a kinde of heard bread, and falt herbes called garden Creffes, and flesh either broyled or boyled, and their viual drinke is water: They hunt alwaies on horfbacke with darts, bowes and flings. In the fore-noone they either plant trees, dig vp rootes, make weapons, or practife fishing: their children be addorned with gold and many other dainties. The stone Pyropus (which is a kind of Carbuncle stone of a firy rednesse) is with them in great estimation, & therefore they apply it not to any dead bodie, nor yet the fire, for the great honor &crewetence they yeeld vnto it; from the twentith yeere vnto the fiftith, they be fouldiours and follow the warres: they have no vie of pleading, neither doe they buy or fell any thing: They becarmed in the warres with a kinde of target in form of a wheele, and besides their quitter of arrowes they haue weapons called langars, and hort fwords, caps with high crowns, and on their breafts rough brest-places ful of skales: The Princes weare akind of garment that is three double about their shoulders, andcotes with sleeues hang. ing downe to their knees, the out-fide whereof is of divers collours and the lyning white: In the Sommer time, the Persians be clothed in purple, and in winter in changeable collours: The head attires for their Priests or Magi be like vnto Bishops miters: The common people bee clothed with two coates, hanging downe to the middle of their legs, and a great bundel of linnen cloath bound about their heads: Their beds and pots be trimmed with gold & filuer: They confult of no serious matter but when they be halfe drunke, esteeming that consultation to be more firme the that which is with fobriety, & deliberatio; kinfmen & equals falute one an other with a kiffe, & the baser sort of people reuerence their betters, by bowing They their bodies vnto them.

They bury their dead bodies in the earth, annoynting them first with wax, but their Priests or wise-men they cast out without burial to be denoured of birds; their custome was also for sonnes to lie with their owne mothers, and these in times past were the manners and customes of the Persians. Herodotus also reciteth more of their maners, very worthy of remembrance: as, that it was held a horrible and heynous offence, to laugh, or fpit before the Kings That they scoffed at the Greekes, who were of opinion that the gods tooke their original from men: That whatfocuer was vnlawful to be done, was by them thought vnfitting to be spoken: That it was a vile thing to bee in debt, but to lie was most abhominable : That they did not bury their dead bodies, before they were pulled in peeces by dogges, and (which in the opinion of other nations was thought most absurde) that parents being brought to pouertie, might get money by being Pandars to their owne daughters, which custome was alowed amongst the Babylonians also.

The Persians at this day being ouercome by the Sarrafins, and infected with the madnesse of Mahomet, live altogether in darkenesse: It was once a warlike nation, and had for a long space the government of the East: but now for want of excercise in armes, it sayleth much of his an-

cient glory.

gold & filter: They confir to face and a single that when you be halfe drunker, edequing try the confulsation to be more frame that that which is with the large of confulsation with a latter, and baser fort of people guarance their beaters by bowing their bodies and they.

Of India, and of the monstrous and prodigiand ous suftames and manner of living of the people of India.

CAP. 8.

NDI A, a Country in the East, and the vemost bound of all Asia, is so vast and The discriptilarge a country, as it is thought to be the neffe of India. third part of the whole world: Pomponius writeth, that it is as much in compasse by the sea shore as a ship will faile in forty daies and forty nights

with a full winde: It is called India of the river Inde, where it finisheth his course vpon the West part, and begin. ning at the meridionall fea, ftretcheth out vnto the vtter. most part of the East, extending Northward to the hill Caucasus: Ir containeth fundry forts of people, and hath fuch great aboundance of Cities, and walled townes Fine thousand therein, as some are of opinion, that there is no fewer then Cities and five thousand, nor may it seeme strange, that it hath so in India. great numbers of people and Cities, confidering that the Indians of all other people neuer departed from their natiue foile. The most famous rivers in that Country are Ganges, Indus and Hypanis, but the greatest of them is the river Ganges : The Country by reason of the Westerne windes is most holfome: they have two hanselts in the yeere, and the wind bloweth Easterly all winter : wine they have none, although there be that affirme, that the Musican foile yeelderh some wine: in the South pare of India is great flore of Narde, Cynamon, Pepperand Suz ger-

for

gar-cane, as in Arabia, and Aethiopia : It produceth Ebon-trees, Parrots and Vnicornes: and aboundeth with precious stones, as Berrits, Chrysophases, Adamants, Carbuncles, Lychnites, Pearles and Vnions: There be two Sommers, as it is faid: the winds be gentle and calme, and the ayre temperate: they have plenty of ground and aboundance of water, & therefore some of them, & namely the Musicans, live till they be a bundred and thirty yeers of age, & the people called Seres be longer lived then they: Al the Indians weare long lockes, and colloured, either The long lines blew or yellow. Their trimming is for the most part with precious ftones, and they be not clothed al alike, but some in wollen and some in linnen garments : some goe altogither naked, fome couer onely their prinities, and many of them have for their apparel the barkes or rines of trees, made flexible and bending towards their bodies: Their bodies, for the most part be blacke, for by the disposition of the feed generative, they be of fuch how in their mothers wombes, as those be which begot them, & their feed of generation is black like the Aethiopians: they be tall of frature and very hardy & valerous : they be very frugal & thrifty in their living: They be curious in their apparel as I bane faid; & abstaine greatly from thest: they vie no written lawes, nor know any letters, but administer althings by helpe of their memories : and by reason of their simple and thrifty manner of living, all things succeed very prosperously with them: They drinke no wine but in their facrifices of for their vivall drinke is made of Ryce and

> Barley, and their meate for the most part is thinne Ryceportage : That there is great simplicity in their couerams and contract somey well beight hered by this plant the people bed not highly nor given to charrelling.

The Indians

banc neither

mitten lawes nor learning.

of the India

ans.

for they have no lawes to recouer a thing committed or left in an other manskeeping, neither do they need witnessos or seales, but credit one an other simply without intent of fraud or guile. In fo much as they will leave their houses when they goe abroad with the doores open and no body in them: All which be manifest fignes that they be maruelous iust and continent: no man there may bee admitted to live alone; & to dine and sup when he pleaseth himselfe, but they ought to eate and drinke all at one houre for such things they conjecture doe best dispose them to focial & civil conversation. They excercise their bodies by rubbing the with combes made of sweet wood for the purpose, & addorne themselves with Ebon-wood: In making their tombes and fepultures, they beevery fparing, and in their apparel maruellous costlyand curious, for belides gold, precious stones & very fine linnen cloth, or cambricke, wherewith they be arraied, they carry about with them fans or hadowes, to preferue their beauties from the fun, For they are fo defirous to feeme faire, as they do al things that appertains to the beautifying of their faces: truth & vertue are with them much esteemed. and they yeeld no more honor to old men then to others. valeffe they excell others in wildome: They have many wines, fome wherof they buy of their parents for a yoke of oxen fome they marry for obedience fake fome for cause of procreation, & fome for pleasure and voluptuousnesse, and voleffe their husbands inforce them to line chaft it is lawful for the to play the harlots at their pleasure: No Indian doth facrifice or burn incence with a garland vpon his head neither do they cut the throats of the facrifices, but strangle the to death , that their offrings to their gods may be whole and not maimed; he that is conuicted of falle

Their Kings are committed to the keeping of women,

falle witnesse bearing, hath the vimostioynts of his fingers cut off, & he which deprineth an other of any member, is not only punished with losse of the like member. but hath his hand cut off besides, and to deprive an artisicer of hand or eye is death: the body of their King is committed to the keeping of hyreling women, who only haue the custody and charge of him, & none else do euer come into his presence, and if any of these women kil the King when he is drunke, for her reward, the shall marry his fucceffor, and their fons do ever fucceed them in their Kingdomes: It is not lawfull for the King to fleepe in the daytime, and hee is constrained to change his lodging at certaine houres in the night, for feare of treason. If hee be notineampe, he oftentimes goeth abroad and fitteth in Indeement and heareth causes : and if it be at such a time as his body is to be rubbed with a rubbing combe, he hath three to rub his body and heareth causes all the while : He iffrieth forth also sometimes to doe facrifice, and sometimes to hunt, and then he is compafied about and inclofed with a great troupe of women, after the manner of Bacchus, his gard remaining without the Court gate, and the way into the house is covered with cords, and snares, and if any one offend with any of the women which flay at home, he shall die for it : The King when hee hunteth hath going before him, drums, timbrils and little bels, and when he bunteth in parkes and inclosed grounds he is affifted with two or three women armed, and when inforests and open fields, he shootesh from an Elephant: forme of the women ride in chariots, forme on horsebacke, and fome on Elephanes & in that maner they make wars: affor they beexcercifed in alkind of weapos, but therin they much differ from our womens There be some writers that affirme.

affirme that the Indians worthip thewry Impiter, theriner Ganges, and the spirits of men deified, and that when the King washesh or shaueth his beard, they celebrate that time very folemaly, and fending great gifts, striue one to an other, who shall shew the greatest pompe, joylity and The people of magnificence . The whole people of India were hereto India once de fore deuided into seuen orders, the first whereof was the mided into seaorder of Philosophers, who though they were fewest in uen orders. number, yet in honor and dignity with their Kings, they The first was excelled all others: These Philosophers were freed from the order of all labours, they ferued no man, nor were ferued of others, Philosophers. and for that they were beloued of the gods, they received of private men althings necessary for them to do sacrifice, and to bury the dead bodies: There were great Propheflers and negromancers, and therefore had many gifts and honors bestowed vpon them, for that by their knowledge the Indians received great commodity, for they would affemble themselves togither in the beginning of the yeere, and then foretell of drought, raine, winds and difeafes, and other accidents, the knowledge whereof was exceeding profitable vnto the people, fo as both the King & people hearing what occurents were likely to happen that yeer, might thereby the rather avoide future cuils, & follow fuch couries as by probability might proue good, and no other punishment was inflicted vpon any of those Philosophers that prophified fallly, but onely that he was put to perpetual filence : The fecond order is of husband-The fecond ora men, which are the greatest in number, and be freed from der of buf. the wars, and from al other imployments whatfocuer, and bestow there whole time onely in tilling the grownd no enemy doth either wrong them, or rob them, but efterming them to be ever bufied for their common good for-

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beare

beare to doe them any injury or damage, by which means the husbandmen, living voide of feare, and tilling the land in fecurity, their labors yeeld them great plenty of increase: they come not at all into the Cities, but live altogether in fields with their wives and children: They pay tribute vnto their Kings (for all India is gouerned by Kings) and it is not lawfull for any private person to possesse any grownds without tribute, and besides this tribute they yeeld vntotheir Kings the fift part of the increase of all their fruites.

The third order is of fbeep. beards.

The third order confifteth of shepheards of all fortes, which live neither in Cities nor villages, but in tents and rabernacles, and practife hunting and fowling, whereby the country is free and fafe both from ranenous birds. and wild beafts, for by this excercise they make all India more civill, abounding otherwise with many and divers Artificers the forts both of birds and beafts, which would be much hurtfourth order. full to the husbandman : Artificers supplie the forth place, whereof fome are occupied in making weapons and armour, some in making instruments for busbandry,

and fome in providing things necessary for themselves: these be not onely free from tribute, but have all their

bread corne allowed them by the King. Souldiers be the fifth imorder, but the fecond in numberishey bee excercifed in all manner of warlike discipline, and be wholy devoted to armes, and both they

their Horses and Elephants, be wholy maintained at the

Kings coft and charge amon francis och are doinwent The fixth order is of Tribunes for Protectors of the Tribunes in the fixthorder. commons: Whose special office is to spie and inquire, what things are done throughout all India and to make -repart thereof vnto the King bodue ou so od on medigar In

The fifth of of Soudiers,

beare

In the feuenth rancke be those which bee of the common The common Councell, they be the fewest in number; but in Nobilitie Councell the and vnderstanding they exceede all the other Orders: out fenenth order. of this Order be elected the Kings Councellors, which are to gouerne the common wealth, and to differn and judge in doubtfull matters: Princes moreout, and captaines are chosen out of this company. The common-wealth of India beeing thus distributed into these seven Orders, it is not lawfull for a man of one Order, to marry a wife out of another Order: neither is it lawfull for any one to alterhis function; as for a fouldier to become a husbandman, or for an artificer to play the Philosopher. There be also certaine Presidents or head Officers appointed amongst the Indians, to defend and protect aliens and ftrangers from initry, and oppression and these (if any strangers be sicke) are to procure Philitians to cure them; and if they dye, they must bury them, and give their money and goods to their nearest friends: The Indges determine controversies, and punish offenders: there be none of the Indians of feruile condition; for it is ordained by a law, that none of No flaues athem shall be ferwants; and so all being free-men, are wor- Indians. thie of equall right and honor, fo long as they neither go about to excell others nor to iniure any man, but fertle themselves to indure all chances of fortune alike. For it feemeth a ridiculous thing, that lawes should bee minifired to all alike, and that their fortunes should not bee

But now because there bee fundrie forts of people in India, which by reason of the spatiousnesse and large extent of the Countrey, differ both in forme and language: all of them therefore do not live in that civil manmer, as I have here declated in boo gurned tag de digy

but some are of a more barbarous and rude behaulour, of which sort some be fatuated towards the Sun rising, and be much given to breeding cattell, or other such like course of life; and some live altogether in moorish grounds, and feede on raw sishes, which they take by going out in botes made of Canes or Reedes, that be so great, that a bote is made of the space that is betwixt two loynts of the reede. These Indians weare garments made of slags or sedge, that groweth in rivers, which they plat together, and make in sashion of a matte, and weare them as an armour for their bodies.

The Pade kill their friends when they be sicke.

Next vnto these East-ward, be certaine Indians, which be heardf-men, or breeders of cattell, and be called Pada, they feed on raw flesh, and are sayd to live in this manner: when any citizens, either man, or woman is fick, their most nearest and familiar friends kill him, alleaging, that his languishing in ficknesse would make his slesh corrupted and viiwholesome for those which should eate it : and although he deny himself to be fick yet they wil not pardon him, but kill him foorth with and feed voon him: and in fuch manner as men are yfed by men, be women that bee ficke dealt withall by women, that be their nearest friends: And fuch also as live in health till they be old, be then killed and eaten by their friends: and therefore, both for this cause, and for that they be killed when they be sicke, there be very few of them that live till they be old. Another fort of Indians have a custome different from those which I hatte spoken of, for they kill no creature, they neither fow nor plant, nor prouide houses, but live onely by herbes: They have a certaine graine much like vnto millet, which naturally foringeth out of the earth in a huske or codde, which they gathering, cod and all, boyle them and eate them

them: when any of them falls ficke, hee goeth into fome defert place, and there lyeth downe, and whether he land guifh or die, no one regardeth him: and also these Indians which I have spoken of, accompany with women in the fight of all people, after the manner of beasts.

In India bee certaine Philosophers called Gymnosophists, which (as Petrareb writerh) inhabite the vitermost and shadie parts of the region, and going ever maked, which is the cause they be so named. And wandring all abroad in the wildernesse, do there teach Philosophie: abiding in one place from the Sunne-rising, till his going downe, ever fixing their eyes, and beholding the circle of the brightest starre: seeking out some secrets in the fierie globe. They will stand upon their feete all day long, upon the hote sands, without shew of any gueste at all, patiently induring both the cold of the snow, and the heate of the Sunne.

Amongst whom be people called Brachmans; who (as Didimus their king writ to Alexander king of Macedon, when he was minded to make watre vpon them) do live very vprightly and simply. They be not allured with delectations of any novelties, nor defire any thing elfe, but what the law of nature inforceth them a their diet is nothing daintie, not fuch as to fatisfie their luxurie, is fought out in all places, but fuch as the earth produceth without labour or toyle furnisheth their tables with wholesome and vnhurtfull dier, by which meanes they be very healthfull, and vnacquainted with the names and nature of fundrie difeafes. No one imploreth helpe of another, where no one liveth to himselfe, but all in common. They have no superiour, but be all equals, and therefore voide of enuie and emulation: for the equality of pouerty maketh them

them all rich: condenations they have none; because they do nothing worthie of corrections not be they led by any law for that they commit no crimes : onely this one law is generall to them all, not to transgresse the law of nature. which nourisheth labour and industrie, exerciseth no auarice, and flyeth idlenesse: They give not their bodies to lust, thereby to weaken them, and they possesse all things they desire not, esteeming couctousnesse to bee a plague and scourge most cruell, which impouerisheth all those thee layeth hold on , and finding no end of abrayning, the more rich shee groweth, the more is her beggerie. The Sunne yeeldeth them heate, the deaw moisture, the rivers affwage their thirst, and the earth affoordeth them beddes; where carke and care approch not neare their couches, nor be their minds wearied or vexed with vaine cogitations. Pride hath no power amongst them, being al men of one condition: nor is any one oppressed with other bodage, but only this, that their bodies prostrate themselves to do feruice to their foules. They make neither lime nor bricke wherwith to build them houses, but rather chuse to inhabite in holes digged in the earth, or vnder the hollownes of hils, where they neither feare force of winds, nor rage of tempest: but suppose that the courings of houses are not so surea defence against showers, as their holes, whereof they have a double vie; for they ferue them for houses while they live, and for buriall when they die. Coftly apparell they have none, but couer their members with rushes, or to speake more cruely, with shamefastnesse. Their women be not adorned to please others, neither do they affect more beautie then they bee borne with: the men accompany with women, not for luft, but for love of increase, rilayer on tot : not aluma one

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They have no war, but continual peace; which is confirmed not by force, but by friendship: the father followeth not his sonne to his sepulchre, nor is there any monuments made for the dead, nor the afhes of their burned bo. dies inclosed in costly coffins, which things they account

as a punishment, not as an honour vinto them.

These Brachmans (as is fayd) bee not oppressed with any pestilence or other diseases, because they defile not the ayre with their beaft-like acts : but with them, nature is ever agreeable to the season, and the Elements hold on their course without offence : a sparing and moderate diet is their purest Phisicke, which is a readie medi. cine, not onely to cure, but to prevent all diseases whatfocuer. Pastimes and Enterlydes they affect not but when they would view any spectacle, they remember the monuments of things done, and bewayle them as most ridiculous.

They be not delighted (as many of vs be) in old wines tales, but in the goodly order of the frame of the world, and the disposition of natural things: they have no trafficke into other Countries, nor do they studie the art of Eloquence and Rhetoricke, but have one simple and common Dialect amongst them, teaching them only to speake the truth. They frequent neither Court nor Scholes, whose doctrine, beeing repugnant, defineth nothing certain and stable. Some of these people account honestie their Summum bonum, and fome pleasure, They kill no harmelesse beaft to performe their durine Ceremonies, faying, that God accepteth not of facrifices made with the bloud of things polluted, but that he is rather delighted in the vnbloudy facrifice, and appealed by prayer, for they hold that God is like men in this, to be delighted in his own likenes.

The people called Cathie.

In India also be a people called Cathez, the men of that countrie have many wives, who (when their hufband is dead) appeale to the judgement of certaine grave Iudges, and plead their deferts towards their deceased hus. bands, and the that by the fentence of the Iudges is approued to have beene most officious and deare to her husband in his life time, goes away reioycing at her conquest, and attiring her selfe in her best apparell, ascendeth the pyle, and layeth her selfe downe by the bodie of her husband, imbracing and kiffing it, and contemning the fire, (when it is put to the pyle) in respect of her chastitie, she is there, with the carcafe of her dead husband confumed to ashes, and all the other wives survive with shame and infamie. Their children be not brought vp in their infancy according to the will of their parents, but at the difcretion of fuch as are publikely inioyned to that busines, who by their office are to looke into their features and dispositions, and if any be found flow or dul-spirited in their nonnage, or decrepit or weake in any part of their bodies, they fuffer them to live no longer, but kill them out-right. They marry their wives, not by wealth or Nobilitie, but by beauty: and not so much for pleasure, as for procreation of children.

In some part of India is a custome vsed, that those that are not able, by reason of pouertie, to place their daughters in mariage, should bring them in the prime and slower of their age into the common market place, playing before them with pipes, and other instruments of musick, where the multitude beeing summoned and assembled together the maid comming neere vnto them, first vncour reth the hinder part of her bodie, up to the shoulders, and after that the fore-part, and then if any one conceiveth

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liking of her, the is given him in mariage. Megaft henes writeth, that vpon certaine hils in India, be a manner of people with heads like dogs, armed and fenced with nayles, and Monstrous and prodigious peoclothed with beafts hydes: they have no humane voyce, ple. but a found like the hoarfe fnarling or barking of dogges. Those which live about the river of Ganges, cate no meat at all, but line onely by the smell of wild apples. And when they trauell into other places remote, they take of those apples with them, that the fmell of the apples may preferue their lives: but if at any time their bodies receive any noyfome or flinking ayre, they die inflantly : and fome of these people were sayd to live in Alexanders campe. Wee reade of some people in India that have but one eye, and of othersome that have such long ears, as they hang down to their heeles, and that they may lye downe and infold themselues in either of their eares, by the hardnesse wherof they pull vp trees by the rootes: that there be some alfo that have but one foot, and that fo broad, as when they lye with their faces vpwards, the shadow of their foot defendeth them from the heate of the Sunne. You may read in Ctesias the Cnidian Phisitian, of certaine women, that bring foorth children but once in their life time, and that their childrens heads become hoarie or gray, as soone as they be borne: and that there is a kind of people whose haires be hoarie or gray in their youth, and waxe blacke in their age, and yet they live longer then we do. It is fayd alfo, that there is another fort of women, which bring forth children when they be five yeares of age, and live not aboue the age of eight yeares. There be some people that haue no neckes, and haue their eyes in their (houlders, and besides those which I have alreadie spoken of there be certaine wild people living in woods, with heads like dogges,

and their bodies concred with rough haire like briftles, and make a very hideous and terrible noyfe: but these things and others of like kind, which are spoken and written of India, and of the sundrie sorts of people therein, (because he that should give credit vnto them, behooved to be of a very strong beleese) are to be reported more sparingly, lest those which reade for raine writings, should be more nice, vnlesse they be mooved thereunto with great earnestnes, to give credit to those things, which are in a manner apparent before our eyes.

The Catheians

The Catheians do now inhabit that part of India, which lyeth betwixt Gedrosia, and the river Indus, which by them is now called Cathaia. The people be of the Scythians race, in whom may be perceived great alteration of manners, from that the Scythians were in the beginning, if all be true which Armenius Aitonus reported of them in his Historie: For (saith he) they be very wise, and report of themselves, that of all men they onely see and discerne with two eyes, and that all other people bee altogether blind, or of one eye at the least. The quicknesse of their wittes is great indeede, but their boasting and ostentation is greater.

no written lawes, nor know not what faith is, and though they shew great wit in their works, yet haue they no know ledge thereby of diuine matters. They be a timerous kinde of people, and feare death greatly, yet they make warres, but it is with more policie then fortitude. They vse darts in their warres, and other forts of weapons, which to people of many other nations be vnknowne. They haue paper money foure square, and stamped with the Kings Image, which when it waxeth old, they change with the king for coine that is new stamped: their houshold stuffe is of gold, siluer, and other mettal. They have very litle oyle, and with that the kings do onely vse to annoynt themselves. And thus much of the Indians, now will we speake of the Scythians, which be next vnto the Indians.

Of Seythia, and of the barbarous manners of the Seythians.

CAP. 9.

Cythia, a countrie in the North, was so scythia, why called of Scytha, the son of Hercules, (as so called. Herodotus reports:) but according to Be-rosus, it was so called of another that was begotten of Scythia, of old Araxis, who was the wife of Noa. These people at their

first originall possessed but a small portion of ground, but afterwards by their vertue and valor, increasing by litle and litle, and subduing many nations, they obtained in the end great glory and government; for first they beeing few in number, and contemned for their basenes, contained them selves about the river Araxis, but after they had gotten them a valiant Prince to be their king, they amplified their

their possessions: so as now they enion all the vplandish, and hilly Countries, vnto Caucasus, and all the champion ground vnto the Ocean, and Mæotis poole, and other places even to the river of Tanais; from whence Scythia stretcheth out in length towards the East, the hill Imaus lying in the middle, and dividing it into two parts, maketh thereof as it were two Scythias, whereof one is called Scythia within the hill Imaus, the other, Scythia without Imaus.

The Scythians were neuer inuaded, or at the least neuer vanquished by any forraine gouernement: for they forced Darius king of Persia most shamefully to retire and slie from Scythia: they killed Cyrus with all his hoast, they ouerthrew the Captaine of Alexander the Great, with all his Companie: and as for the Romanes, they might well heare of them, but they neuer felt their forces. The people be of great strength of bodie, and very rude both in their wars and workes.

Companies, nor seuered one from another, for that they neither possessed any grounds, nor had any seates or houses to dwell in, but wandered through wildernesse and desart places, triuing their slockes and heards of beasts before them, and carrying their wives and children with them in carts. They were subject to no lawe, but lived instly one with another of their owne accords, and no offence throughout their whole nation was accounted more haynous then thest, because their cattell lay abroad in all mens sight, not inclosed with walles or hedges. They were subject to gold nor silver: milke and honie was their vsuall meate: they defended their bodies against the extremitie of cold with the skinnes of myce or rattes, and other

other wilde beaftes. And the vie of wooll and woollen

garments was vnknowne vnto them.

This was the manner of living of most of the Scythians, but not of all: for many of them, as they bee farre distant from others in dwellings, so be they as different in their manner of living, as maintaining customes peculiar to themselves; of which hereafter wee will relate in particular: for as yet we shall speake of such customes as be generall to them all.

Most of the Scythians delight in humane slaughter, for The Scythians the first man a Scythian taketh in the warres, his bloud he delight in hudrinketh, and of all those which he slayeth in battell, hee mane slaughter presenteth the heades to the King: for the heades beeing cut off, how ever he tooke them, he shall be partaker of the prey, but not otherwise. And he cutteth off the head round like a circle about the eares, and then shaketh out al which is within the skull: after this he pulleth off the skinne from the bodie, and mollifying it with his hands, like the hyde of a beaft, vieth it as a mantle, and hangeth it at his bridle raines, triumphing and glorying of fuch a prey. And hee which hath the most of those mantles, is adjudged the worthiest man. There be many also which sow mens skins together, like beafts skinnes, and thereof make them short garments or cloakes, and weare them. Some others flea the right hands of their flaine enemies, and with the fame make couerings for their quiuers: and many flea the whole bodies, and stretching out the skinnes vppon blockes of wood, carrie them about vpon their horfes: the heads being cut off in this manner, as I have fayd, they couer the vemost side of them with Oxe leather, and those which be rich, guild them within with gold, and so vie them for pots to drinke in.

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And fuch men of estimation as giue intertainement to strangers, will shew vnto them, that those were the heades of fuch men as they had vanquished in the wars, bragging thereof as a point of great man-hood. Once every yeare all the Princes, and gouernors of the region, fill a pot full of wine, of which all the Scythians which have flaughtered any of their enemies, do drinke, but they which have done no notable exploit, tast not thereof, but sit by without honor or regard, which among them is the greatest ignominie that may be. And those which have committed the most slaughters, shall drinke of two pots which they have there readie prouided for the purpose. Their gods which they worship and adore, are the virgin Vesta as principall: next unto her Jupiter and Tellus (for Tellus they Suppose to be the wife of Impiter) after these they honor Apollo, Vemus, Mars, and Hercules: but they thinke it not fit to make Idols, Altars, or Temples, to any of these gods or goddes. fes, but onely to Mars, to whom they facrifice every hundreth captine, to the rest of their gods they sacrifice beasts, and especially horses. Hogges are in no account amongst them, neither breed they any throughout the whole region. When the King punisheth any man by death, hee spareth none of his male-children, but flayeth them all, but he hurteth no woman-kind.

When the Scythians confirme friendship, or make a league or peace one with another, they put wine into a great earthen pot, and then cutting some part of their bodies which make the peace, with a knife, or with a sword, they mingle their bloud with the wine: after that, they dip their swords, arrowes, axes, and iauelins into the cuppe, which when they have done, they yow friendship one to another with many protestations.

And

The Scythian gods.

And then is the wine drunke vp, not onely by those which make the league, but all their followers and parrakers, which bee of most dignitie and estimation, drinke of it alfo. The maner of buriall of Kings which is vsed of the people, that inhabite about the river of Gerrus, where Borysthenes is now nauigable, is in this maner: when their King is deceased, they digge a great foure square hole in the earth, and there lay him for a space, after that they take the dead bodie and bowell it, and ceare it with waxe, and fillit full of ozier branches brused, asweet perfume called red Stirax, the feed of percely, finallage, and annis-feeds, and fo fow it vp againe, and then putting the carcafe into a cart, they convey it into another country, where it is vied as before, and fo interred.

But the Scythians cut off their dead kings eares, clip his How the Soy haire round, cut his armes about, wound him in the fore their kings. head and nofe, strike his left hand through with a dart, and then carry the carcafe into another nation, which is vnder their government, the people whereof attendapon them vnto another country. And when they have beheld all nations, and the kings corps with them, they leave it to bee buried of those people that inhabite the vttermost parts of their kingdome; who when they have put it into a coffin and laid it vpon a bed, they sticke downe certaine speares; and laying him vpon the speares, come him with a coat: then do they strangle one of his strumpets which he loued most dearely in his life time, one groome, one cooke, one horse-keeper or muletor, one sergeantione butler, or cupbearer, and one horse, and bury them altogether, with golden cups, and the first fruites of all their increase in the spationsnesse of the Tombe or Sepulchre And when hee bath lyen there a yeare, they take the most necre of the

kings houshold fervants (and all the Scythian fervants attending on the king he free borne, and by him commanded to ferue: and no feruant bought with money doth mi-

nister to the king.)

And after they have strangled fiftie of these men-seryants, and as many of the best horses, the mens bowels beeing first taken out, and their garments stretched abroade, and fowed together, they fet vp, round about the circuit of the Kings tombe vppon arched worke, those fiftic horses, and the servants sitting vppon their backes: so as they may feeme afatre off to the beholders, like a troupe of horsemen keeping their dead King. And this is the maner and custome of interring and sepulture of their Kings in Scythia.

Pravate men also observe a certaine custome in their burials: for when one dyeth, all his neighbours laying him in a cart, carrie him about to his friends, and each one of his friends receiving him, maketh a banket, as well to his neighours and kinsfolke, as to the reft which accompany the coarse. His bodie beeing thus carried from place to place, for the space of fortie dayes, is then interred, his head beeing first empried and cleane washed: about the bodie they fee three stickes bending one towards another, uppon which they fer wollen cappes, as many as they can, and then they put carcase into a chest or cossin, made of one tree like a trough, and fet it vnder the cappes, and so fill vp the coffin wish bright stones.

The men of Seythia do neuer wash themselves, but their wives infusing water vppon their bodies, rubbe them against a rough stone, with Cypresse, Cedar, or the wood of Frankinsence, and after their bodies are rubbed, and beginne to finell; they befreare their faces over Souiy.

with

with medicines or oyntments to the oyntments make them to have an odoriferous fine. And the next day after, they removue those medicines, and make their faces cleane and bright againe.

Their manner of swearing and ministring an oath to others, is by the Kings throne, whereby if any one be conuinced of periurie, (by the Deuinors which make triall thereof, with willow rods or wands) here is put to death without delay, and forfeiteth all his goods to those which

prooued him periured. to la lo ynagmog ant biour yard

The Massagere, a people of Scythia in Asia beyond the The Massagere Caspian sea, in apparell and living be very like vnto these Scythians, and therefore supposed of many to be Scythians indeed: They fight both on foote and horse-backe, and in both forts of fight be almost invincible. Their weapons be darts and speares, and a certaine sword or weapon which they viually weare about them, called a fangar, they vie gold in their belts, fword-hangars, and head attires, and in guilding their pottes : they put vppon their horses breasts, brest-plates of gold, their bridles and trappings be all of gold, and their speeres be poynted and their quiuers trimmed with Braffe, for of Iron and filuer they haue no vie. Euery one hath his wife, and they accompany with women openly, which is vied by no other Scythians, but onely they, if they be justly accounted Scythians: for when any one there lufteth after another woman, he hangeth his quiuer at his charior, and lyeth with her without shame. The people have no time prefixt them how long they shal live, but when one waxeth old, his friends affemble together, and facrifice him with certaine sheepe, and boiling the flesh rogether make a banket thereof. And this kind of death they account most blessed: but they eat none

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which

The Seres in Scythia.

which die by any difeafe, but bury them in the ground, cfeeming them dame because they could not be facrificed. They neither low nor plant any thing, but line of beafts and of fishes, which the river Araxis affoords abundantly:their vivall drinke is milk. Of the gods they worthin only the Sun, to whom they facrifice horses, thinking it fit to facrifice a heaft of the greatest speede, to a starre of the swiftest course. The people called Seres in Scythia, of all others live most curreously and quietly among theselves, they avoid the company of all other men but themselves. and despite the intercourse of merchandize. with other countries for their merchants have no communication for buying and felling with strange Merchants, but onely ferdowne a price voon their goods, and deliner them by racke of eye, without buying anything of others: with the is neither, whore, adulterer, nor theefe brought to triall: neithenis any man there put to death at any time: but the feare of their lawes with the is of more force, then the con-Acharia of their nativities. They inhabit in the very beginning of the world, and that they may the better live chaftly, they be neither afflicted with canker or corruption, nor with haile or pestilence. When a woman is conceived withchild no man requireth her company nor till the be purifiedino one eateth vncleane fight they know no facrifices, and all men judge of themselves according to justice and right : wherefore they be not chastised with such punishments, as are inflicted voon men for their offences, but liuing a long space yeeld up their breaths without sicknesse.

The Tauro Sext highs.

The Tauro-Scythians (fo called of the hill Taurus about which they dwel,) facrified al those which suffer ship wrack vnro a virgin which they worthip as a goddeffetas also all the Greeks which be brought thither, in this manner.

After

After they have smithed their praiers, they cut off his head whom they meane to sacrifice, and (as some say) throw his truncke head long downe a Rocke (for their Temple is scituated vpon a steepe Rocke) which done they naile the head vpon a crosse or gybber. Some agreeing that their heads bee sastned to a crosse, as is said, doe notwithstanding deny that their bodies be throwne head-long down a Rocke, but affirme that they bury them in the arround.

in the grownd.

The spirit or goddesse to whom they doe sacrifice, they terme to be tphigenia the daughter of Agamemnon. Eucry one likewise cutteth off the heads of his enemies, which he taketh in the warres and carrieth them home to his house, and fixing them upon poles setteth them upon the highest part of his house, and for the most part upon the funnel of the chimney, and the reason why they set them so high, is for that they say the heads be the keepers and watchmen ouer the whole house: these people line by rapine and stealth, and by the wars. The Agathirsi be a very exquisit and well addorned people, their garments for the most part be of gold. Their women beccommon to them all, so as they be all cossins and kinssolke one to an other, there is neither enuy nor strife amongst them, but in their lining they much resemble the Thracians.

The Neury vie the Scythian customes: these in the The Neuri. Summer before Darius expedition, were constrained (for the multitude of serpents which ingendred in their soile) to alter their seate: they perswade themselves so simply, as they will sweare it to bee true, that for certaine daies every yeere they become Wolves, and againe after a while returne into their former habite and

thapes.

The

The Anthro-

The Anthropophagi (that it is to fay eaters of mans flesh) vie the most sauge and rudest manners of all ment they have neither lawes nor ordinances to live vnder, they exercise themselves about cattel: there garments be like the Scythians, and they have a language proper to themselves.

The Mclanch.

The Melanchlæni goe all of them in backe attire, (which is the cause they be so called) and as many of them as feed onely on humaine sless, live after the manner of the Scythians.

The Budini.

The Budini be a great and populous nation, there Bodies be redish or yelowish, and their eyes gray like Cars: The City Gelon (the people whereof be called Gelloni) is the chiefe city of their Nation: They folemnifed certaine feasts every third yeere in honour of Bacchus. They were once Greekes, but being removed from thence they feated themselves in this Country, and their language they now vie is a mixt speech betwixt the Scythian and Greeke tonge: The Budini differ from the Gelloni both in life and language, for the Budini being borne in the Country, breed vp cattel and eate fuch fruites and herbes as the courry naturally produceth, but the Gellony excercyfing husbandry line vpon corne, and plant orchards, & gardens, & be nothing like the Budini, either in collour or countenance: The country is wel stored with trees, & out of a great and huge poole which they have, they take Ottors, Beuers & many other wild beafts, of whose skins they make themselves clothes. The Lyrcz line only by hunting which is on this manner, they clime up into the tops of trees (which be very plentiful in that country) and there lie in waite for wild beafts: each huntiman hath his dog and his horse, which be taught to couch down low vpon their bellies,

The Byrea.

bellies, the better to intrappe the wild beaft, and after hee which is in the tree top hath spied the beaft and stroke him with a darte, hee leautiff the tree and pursueth him on horse-backe, with his dogge, vntill hee hauc taken him.

The Argyphæi inhabite vnder the bottoms of high The Argyphæi, hils, they bee a kind of people that bee balde from their birthes, both men and women, they have flat nostrells, a great chinne and a speech peculiar to themselves: They be apparelled like the Scythians, and live by fruites of trees, little caring for cattell, whereof they have no great store: They lodge vnder trees, and in the Wintertime they weare white caps, but none in the Sommer: There is none that will wronge them, for they bee accounted a sacred people, possessing no weapons of desence: They determine such controversies as arise amongst their neighbours, and whosever syeth vnto them is in safety.

The Issedones were reported to vie this custome, when The Issedones.

any manhad his father deceased, all his kinsfolke presen-

ted him with beafts, which when they had killed and cut in small peeces, they chopped his dead father that inuited them to the banket in peeces also, and mingling all the stesh together made thereof a solemne seast, then would they take the dead mans head and stea it, and put out all the braines within the skull, and couring it with gold, vse it as an Idoll doing vato him yeerely ceremonies and sacrifices: these things did the sonne to the sather, and the sather would doe to his sonne as the Greekes celebrate the daies of their na-

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These people also bee accounted inst, and that the wives

wives bee of equal ftrength with their husbands : And fuch heretofore were the manners of the Scythians : but afterwards being subdued by the Tartarians, they followed their fashions, and live now like vnto them, and bee all called by one name Tartarians.

> Of Tartaria, and of the customes and power of that people.

sand ved too of CAP. 10.

of Tartaria.

The scituation ART ARI A(which according to Vincentius is also called Mongal) is scituated in the North as the in the North-east part of the world, and hath vpon the East the land of the Ca-thaians and Solangans, vpon the South the Sarrasins, the Naymans vpon the

Tartaria wby it is so called.

West, and is compassed on the North with the Ocean fea : it is called Tartaria of the River Tartar which runeth through it, and the Country for the most part is verie mountanous and full of hilles: as much of it as is Champion, is so mingled with fand and grauell, as it is very barren, but onelie where it is watered with running waters, which beevery rare and geason: And for this cause it is much of it desert and vn-inhabited with people.

There be no Cities or great townes in the whole country, but onely one called Cracuris: and wood is fo scarce in most places there, as the inhabitants be constrained to burne and boile their meate with horsdung & beasts dung. The weather there is very intemperate and most strange,

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for in the Summer-time they have fuch horrible and terrible thunders and lightnings, as many men die for very feare: it is even now maruellous hot and by and by there will be extreame cold and snowes : and the stormes and winds oftentimes bee so boysterous, as people bee not able to ride against them, but that they blow men downe from their horses, pull trees vp by the rootes, and doe the people many and great dammages : It neuer raineth there in Winter, and but seldome times in Sommer, and then so small a raine eas it scarce moystneth the earth.

The Country otherwise aboundeth with all kinds of Tartariaabeafts as Camels, Oxen and fuch like; and laboring beafts cattaile, and Horses in such aboundance, as it is thought that all the residue of the world hath scarce so many besides . Tar- Foure forts of taria was first inhabited of foure sundry forts of people, Tartarians. one fort whereof were called Iecchamongall, that is to fay great Mongals, the fecond Sumongall which is watry Mongals, and those called themselves also Tartars of the river Tartar, neere which they dwelled; the third were called Merchat, and the fourth Metrit, they had all like forme and lineaments of body, and spake all one. language.

The-ancient Tartarians were of a rude behaviour. and lived without manners, lawes or other ornamentes of life, and beeing of an obscure name, and very basely esteemed of amongst all the Scythians, followed their cattaile, and paide tribute vnto them for their.

dwellings.

Shortly after, this people being denided as it were into certaine tribes or kindreds, were first ruled by captaines, who had the fole gouernment ouer them, they paying

Canguilla first King of Tartaria. tribute notwithstanding to their next bordering neighbours the Naymans: But when by a certaine Oracle they had elected and created Canquista their first King, hee taking vpon him the Empire, didfirst abolish the worship of all euill spirits and false gods, and made an Edict that all the Nation should worship the true God, by whose prouidence hee would have all men thinke, that hee receiued his Kingdome. Hee commanded likewise that all that by their age were able to beare armes, should bee ready to attend the King at a certaine daie, where when they were affembled, the army was distributed in this manner. First that the Decurions which were captaines ouer tenne fouldiours, should obey the centurions, which were captaines ouer an hundred foote-men, the centurions should be obedient to those which were Captaines and Coronels of a thousand men, and those againe should be at the command, of those which were gouernors of tenne thousand: and then to trie the strength of his Empire, and to have experience of his subjects hearts, hee commaunded that seuen of those Princes or Gouernours sonnes, which ruled the people before hee was ordained King, should bee slaine by the hands of their owne fathers.

This command of the King the fathers fulfilled (although it seemed very bitter and cruel) both for seare of the multitude, and also for religions sake, for they verily believed that the God of Heauen was first author and institution of their Kingdome, and that if they should not performe his command, they should not onely transgresse and violate the law of a King, but the law of God also. Canguista being thus fortissed, and putting considence in his power, first subdued by battaile the Scythians,

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which were next vnto him, and made them tributary, and with them, all those to whom the Tartarians themselves before that time paide tribute: from thence going forward to people more remote, he had fuch profecrous and happy successe in the warres, as hee subdued with his forces all Kingdomes, Countries and Nations from Scythia to the Sunne ryfing, and from thence to the mediterranean sea, and beyond, so as now he may justly be faid, to bee Lord and Emperour of all the East: The Tartarians of all men be most deformed in body, they bee for the most part little men, having great eyes standing farre out of their heads, and so much covered with eye,lids, as the fight or opening of the eye is maruellous little: their faces be broad and without beards, except that they have some few stragling haires vpon their vpper lips and chinnes, they be all of them commonly flender in the waste, and shaue all the hinder partes of their heades from one eare to the other, and vppe to the crowne, they weare the rest of their haires long like vnto our women, of which long haire they make two strings or cords, bynding or winding them ouer both their eares, and in this manner be all Tartarians shaued, and all those people also which line amongst them.

Moreouer they be very nimble and active of bodie, good horse-men, but bad sootemen, and they never goe as a foote, but the poorest of them, whither ever he hath occasion to goe, rydeth either on horse or oxe-backe; their women ride also vpon geldings, and such as will not strike or kicke: their bridles bee richly decked with gold, silver and precious stones.

They hold it a glorious thing to have little belles hanging

hanging about their horse neckes, they have a very ill fauoured and clamerous kinde of speech: for when they sing they howle like Wolves, and when they drinke they shake their heades, and they drinke very often and for the most part vntill they bee drunke, for to bee drunke they account a great commendations vnto them.

They neither dwell in Citties nor Townes, but in the fields vnder tents and Tabernacles, after the auncient custome of the Scythians. They bee (for the most part) all shepheards and heardsmen: In Winter they lie in the plaine and champion grounds, and dwel vpon the hilles in Sommer, living there vpon the profits of the pastures; They make themselues mansion places in manner of tents or pauillions, either of little fprouts or twigges, or elfe of cloath sustained vp with finall timber, in the middle whereof they make a rounde window, which ferueth both to give light and to let out the smoke, and they make fires for all vies, the men take great delight in shooting and wrestling. They bee wonderfull good huntimen, and be armed from the roppe to the toe when they goe a hunting, and when they fee any wilde beaft, they prefently inclose him in rounde about on every fide, and stopping and hindering him with dartes, kill him and so take him by that meanes: bread they have none, and therefore they have no vie of bakeing, neither doe they vie any towelles, napkins nor tableclothes: They beleeve that there is one God, and that hee is the maker and author of all things visible and inuifible, yet doe they not worship him with any ceremonies or religious rites, but rather making themselues certaine Idoles, either of cloth or of filke in the forme

of men, and placing them vpon each part of their Pauilions, pray vnto them to bee defenders of their Cattell. and giving them great reverence, offer vnto them of the milke of al their Theepe and Cattel, and before they begin eyther to eate or drinke any thing, they fet part thereof before those Idoles: what beaft soeuer they kill to eate, they lay his heart in a platter all night and in the morning boyle it and eate it, they worshippe also and doe sacrifice vnto the Sunne, the Moone, and the foure elements, and most religiously adore Cham their King and Lord, effecming him to bee the Sonne of God, and to him the doe facrifice and attribute fo much honor, as they suppose him to be the worthiest man in all the world, nor will the fuffer any one els to bee compared vnto him: all other people they do fo much contemne and despile, and thinke them-felues fo farre excelling others in wisdome and goodnesse, as they scorne to speake vnto them but dryue them from them with rebukes and disdainer mysq

They call the Pope and all Christian men dogges and Idolaters because they worshippe stockes and stones, they bee much given to Divilish and Magike arts, and observing dreames have their wise men to expound and interpret them, who do aske and receive answeres of their Idola, for they persuade them selves that GOD hath conference with their Idols, and therefore they doe all things by Oracles, they observe certayne tyines, and, especially when the change of the Moone is yet they doe worshippe non honour no one time beefore another, eyeher by Feating or Fasting, but

of graine burthe field of saile like of amorala

The Tartarians bee formuch giuento coueteoufnesse and

and anarice, as when any one of them feeth a thing, that hee hath a defire to, if hee may not have it by the good will of the owner, hee taketh it by force, so it bee not belonging to one of their owne country men, supposing it lawfull so to doe, by the commandement and ordinance of their Kings, for they have this power given them by Canguista and Cham their first Kings, that what Tartarian source, or Tartarian servant, shall sinde upon the way any horse, or meete any man or woman not having the Kings pasport, or letters of safe-conduct, hee may challenge them to him-selfe and ever after use them as his owne.

They will lend no mony to those that want, but for an excessive and intollerable gayne, as taking a penny for tenne pence for every monthes vie, and viviny upon view if the payment bee deferred, and they molest and greeve those which bee tributary unto them, with such payments and exactions, as it was never reade of any nation that did the like, It is incredible to bee reported how they couet and extort, as if they were lords of all, but give nothing, not so much as an almes to beggars, yet in this they are to bee commended, that they exclude and put backe more guest that commended, that they exclude and put backe more guest that commended that they exclude and put backe more guest that commended them to dinner or supper, but rather invite them and give them to eate very curreously and charitably a limit of them to eate very curreously and charitably a limit of them.

They becof a very viole and diet, for they have neither table clothes nor napkins as in flayded, neither doe they wash their hands to bodies nor apparelly. They make no bread for they eate none to heither doe they eate hearbes or any kinde of graine but the flesh of all beasts, as dogges, catters barles and rattes, and to shew their barbarous but

cruelty and defire of reuenge, they some-times rost or broyle the bodies of their captiue enemies upon the fire, and in their sollemne bankets teare and denour them with their teeth like wolues; and saving their bludds, power it into a potte and drinke it, and some-times also they drinke milke, the country yeeldeth noe wine, but what is brought to them from other places, and that they drinke most greedily, they eate the vermine from one anothers heads, or other places, in eating whereof they wie to say these words sie inimicis nostris faciam, this wil I doe untolour enemies.

It is accounted a great offence, that eyther meate or drinke should bee spoiled, and therefore they throw not their bones to dogges before they have taken out the marrow, they be so sparing and niggardly as they will eat no beast while he is whole and sound, but when they bee lame or begin to languish, either through age or some

other infirmity.

They bee exceeding frugall and thrifty and content with a little; infomuch as they will drinke in the morning a bole or two of milke, and fome-times neither eate nor drinke more of all the day after. The men and women bee almost apparelled alike, for the men weare Tartarians are shallow Miters upon their heads, made blunt before, and apparrelled, taile or labell hanging downe behind, of a hand breach in length, and as much in breach; and that they may stay upon their heads, and not bee blowne of with the winde, they have strings sowed to them about the eares; and those they tie under their chins. The manied women weare upon their heads a certaine round cappe; made like a basket of a soote and a halfe in length, and plaine upon

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the toppe like a barrell, wrought eyther of party-coulered filke, or of Peacocks fethers, and adorned about with great store of golde and precious stones, vpon the rest of their bodyes they weare fuch garments as their abilities bee able to affoord them, the richer fort of women goe in Purple and filke, and their husbands likewife: their coates bee of a very strange fashion, for the slitte or hole whereby they put them off and on is vppon the left fide, and buttoned with foure or fiue buttons. In the Summer they weare black garments, and in Winter and rainy wether, white, and their clothes come downe no lower then theirkness: they weare garments also made of skinnes, but not as wee doe with the hayrie fide inwards, but with the flesh sides towards their bodyes, and the hayrie fides outwards, shewing the hayre for comfinesse and decencie: maides by their apparell can hardly bee discerned from marryed women, nor the marryed women. be distinguished from the men, for there is no great difference betwixt them, eyther in habite or behaujour, for all weare breeches alike. When they prepare themselves to the warres, some of them cover their armes (which otherwise bee naked) with yron plates lincked together with Letherne thongs, and some with diverse foldes of Lether, with which also they make defences for their heads: shields they have none, and but few of them eyther launces, or long fwords: yet they have fwords, but not about the length of ones arme, and made with an edge vpon the one fide like back-fwords wherwith when they fight, they finke with that fide which is harpe they be very light and perfect horfe-men, and maruelous good archers, and he is accounted of the greatest courage and rhe

and valour which is most obedient vnto government.

They serue in the warres without wages, and beevery fubril and cunning both in the warres and other bufineffes. and ready to take vpon them any charge, or to vndergoe any matter of importance whatfoeuer, the Captaines and gouernors enter not into the battell them selves but standing aloofe incourrage & exhort their fouldiers diligently. forefeeing and confidering what is necessary to bee done, and to the end their army may feeme the greater, and more terrible to the enemy, they bring their wives and children into the army with them, and sometimes the images of men set fast ypon horses, nor do they thinke it a dilgrace for them to fly if it bee either behouefull, or necessary: when they shoote they disarme their right armes, and then their darts fly with fuch vehement forces, as they will perce any kind of armor: they begin the battell in order, and keepe their aray in retyring euen, then destroying and flaying with their darts their enimies which purfue them, and if they perceine the number of those which purfue them to bee but fmall, they fodainly returne into the battell, wounding with their darts both men and horse, and even then they get the greatest conquest, when they were thought to have beene conquered: When they intend to inuade or make warre vpon any country, they deuide their army into fundry companies and give the affaulte on every fide, fo as they can hardly bee incountred or refifted, nor any of the inhabitants escape; and by this policiethey have alwaies the victory in their owne owne hands and diene

And they vie their victory very proudly and cruelly sparing neither oldmen, women, nor children; but put all to the sword without difference, artificers onely

excepted, which they referre to worke for them. They decide them to bee staine by the Centurions, assigning to every servant for his part of the slaughter, tenne, or more, or lesse, as the number of the Captines bee, which when they have butchered with Axes, like Swine, for a greater terror to others, they take every thousand Captine, and turning his head downe-wards, hang him up by the heeles uppon a stake made fast in the ground, in the middle of those which bee slaine, as if hee should then admonish and admise his friends, whilst the most of those murtherers, approching to the slaine bodyes, doe with their mouthes swill up the bloud which springeth

from their greene wounds.

They keepe their faith and promise with none, how ever they bee obliged vato them, but rage towards their owne fubiects in this manner, and farre more greeuously: It is lawfull for them to deflowre as many young Virgins as they will or can get, and those which bee any thing beautifull, bee carryed away with them, and constrained to ferue continually in extreame penurie of all things. The Tartarians of all men be most incontinent, for although they may marry as many wives as they will; or as they bee able to keepe, and that they bee not forbidden mariage with any degree of affinitie; or confanz guinity (mothers, daughters, and fifters onely excepted) yet beethey exceedingly given to the finne of Sodome, accompanying both with their owne fex and with beafts. as vilely as the Sarrasins, without eyther difference or punishment. They account not the woman which they marry for their wife, nor yet receive her dower before thee hath had a childe, and if thee bee barren it is llinwelle Avord without difference, araficers onely

execpted

lawfull for them to puther a way and to marry another-And this is strange, that although many women have but one husband, yet they never fall out for him amongst them felues, although one bee preferred before another. and hee fleepeth now with one, and by and by with another, and every one of these wives have their abyding place by them-sclues, and enery one keepeth her owne family. They live most chast from other mens wines, for as well the men as women which bee taken in adultery. fuffer death by their lawe : those men which bee not tray. ned up in the warres, keepe Cattell in the fields, practife hunting and wreftling, without doing any other domefticall bulineffe but commit all to women youn whose care it resteth to provide all things necessary both for victualls and clothing. No flrancer is admixted into the kings p

This nation observeth many superstitions, for to put a knife into the fire, or at the least to let it touch the fire, or to pull sless out of a porte with a knife, is held a great offence, moreover they cut nothing with a hatcher neere unto the fire, least they should hurt it any manner of way, for they honour the fire most religiously, perswading them selves that there with all things ought to bee putified and clensed.

They greatly abhore to lay either their body or armes, when they fleepe or take their reft, vpon a whippe where-with they drive their horses, (for spurres they vie none) or to tuch their darts with a whip, and yong men doe not onely awoyd the killing of birds, but the taking of them also: they will not beate a horse with his brydle nor breake one bone with an other, nor yet spend ether meate or drinke out of measure and especially mike, noe one date pisse within his pauillion or mansion house, for if

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any one doe it abstinately, he is put to death without mert cy, but if necessity constraine one to doe it, as oftentimes it happeneth, then the tent or paulion wherein it was dones and all things within it, ought to bee purged and clensed, on this manner: First they make two fires three paces diftant one from another, betwixt which they fasten two forkes or iauelins vpright in the ground, by each fire one, then drawing a cord from the one fire to the other, they carry forth through the middle of the iauelins, as it were through a gate, all things which are to be purified, two women (to whome the businesse is committed) standing upon the other side, one ouer against an other, casting water upon the stuffe, and muttering out certaine verses to themselves.

No stranger is admitted into the kings presence, of what estate or dignity soeuer he be, and be his businesse of neuer so much importance, vnlesse he bee first purissed: he that spurneth with his soote at the threshould of the pauillion, wherein the Emperor, or any Prince dwelleth, is slaine in the very place: moreouer if any one bite a bit of any thing which he cannot swallow downe, but is forced to vomit it vp againe, all the people sall vpon him, and digging a hole vnder his pauillion drag him through it, and so kill him most cruelly, there bee many other such frivolous things which they account as sins that cannot bee purged, or appealed, but to kill a man, to enter vpon another mans possessed, but to kill a man, to enter vpon another mans possessed, but to kill a man, to enter vpon another mans possessed, but to kill a man, to enter vpon another mans possessed, but to kill a man, to enter vpon another mans possessed, but to kill a man, to enter vpon another mans possessed, but to kill a man, to enter vpon another mans possessed, but to kill a man, to enter vpon another mans possessed and the page of the commandements of God, they account as little or no offences v void:

remally in land other world, but what the world is they cannot describe , and that they shall there

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be rewarded according to their merits I When any one is fick, and draweth necre vnto death, they for a fpeare at the tent doore, wherein hee lyeth, with a black cloth at the end of it, to the end that those which passe by, seeing it, may forbeare to enter in, and no one dare come in though hee be called, if he fee the speare : but, when the fick perfon is dead, all his family meeting together carry the coarse privily out of the tent, into a place (chosen before for the purpose) where is made a great large pit, in which pit they build a little pauillion, and fet in it a table furnished with diverse dishes of meate, then setting thereat the dead corps attired with rich and gorgious garments, they forthwith couer them altogether with earth, he hathalfo one labouring beaft, and one trapped horse buried with him: The great men choose out one feruant in their life time, vpon whom they fet their owne marke, with a marking yron, to bee intombed with him when hee is dead, and this they doe, that they may make vie of them in an other world. After all this, the mans friends that is dead take an other horse, and killing him, and eating his flesh, and then filling the hide full of have, and fowing it vp againe, they fet it vpon foure stakes vpon the topp of the Sepulcher to fhew that there the dead man lyeth, which done, the women burne the horses bones for the expiation of the dead mans ghoft. But the richer fort cut the horfe hide into flender thongs, and extending them in length, measure out there with a circuite of ground round about their dead friends Septlichen, beleeving that the dead man shall obtaine so much ground in an other world as by his friends shall bee measured out voto him with those thongs: all these ceremonies performed, vpon the thirtith day they leave of their mour ting and slatt works There delire.

ans, but very badones.

How the Tars tarlanselett their Kings.

There be fome Tarrarians which be akind of Christians ans are chiffi but very bad ones, and thefe to haften their fathers deaths when they waxe old, cram and feed them with fat meate. and when they be dead burne them, and gathering up the afhes as cleane as they can, efteeme them as a very precious relicke, feafoning their meate daily therewith. Now with what pompe and iollity the Tartarians after the death of their King, elect and appoint another in his 100me. because it is over-troublesome to be writ at large, and perhapslas redious to be read, I will unfold in few words : the Princes, Dukes, Barons, and all the people of the kingdom, affembling themselves together in a place in the open fields, fitte and accustomed for that purpose, place him to whom thekindome is due, (either by fuccession or election) in a throne of gold, and all of them proftrating themfelues before him, ory out with a lowd voice, and with one consent in this maner. We with will, and command thee, to be our governor, to whom hee answereth, If you will have it foul must need be content, but then be you ready to do what ever I command, to come when I call you, to goe whether I fend you, and who ever I bid to be flame to do it without feare, and to give and commit all the whole kingdome into my hands and when they have answered, we are ready and willing: he faith againe vnto them; you shall hereafter stand in as much awe of my word, as of my fword, at which speach the people give a great applause: then the Princes taking him from his Kingly throne, and cauling him to fitt downe humbly vpon a cloth laid vpon the ground , fay thus voto him ; looke vpwards towards heaven and acknowledge God, and behold downwards the cloath, whereon thou fittest, if thou gouerne well; thou shalt have all things according to thine owne defire.

defire but on the other fidesif thou cule naughtily, thou shale bee so humbled and spoiled of all thou hast, as thou shalt not have left thee so much as this little cloth, whereon thou fittest: which faid they give vnto him that wife which he loueth best, and lifting them vp both together ypon the cloth falute him as Emperour of all the Tartaris ans and the as Empresse, then is hee forthwith presented with gifts from all people, ouer whom hee is Emperour, and all those things which the dead King lest behind him, be brought vnto him likewife, of which the new Emperor giveshiving each Prince forme, and commandeth the refe to bee kept for himselfe, which done, hee dissolueth the company : all things be in the Kings hands and powerino man can or date fay this is mine or that is his, nor no one may dwellin any part of his dominion, but where bee is affigned the Emperor himselfe distributeth a proportion of land to the Dukes to the which bee Captaines of thousands, the Captaines of thousands to the governors of hundreds, the governors of hundreds to the rulers often, and the rulers often, diffribute to all the reft. The feale which the King vieth hath this infeription, Deux in calo el Chuichuth Cham in terra: the ftrength of God. and Emperor of allmen He bath five very frong and puiffant atmics, & five Dukes by whom he maketh warr with all that refift him, hee never speaketh with the Legats or embassadors of other nations, nor admitteth them into his presence, vales both they & their gifts (for without gifts they dare not come) be first purged by cortains women als figited to that bufine les he answereth in the middle of the people, and all mento whom he speaketh ought to listen vnto him, kneeling voon their knees, when & how long focuer his speech be, and so diligently so assend his words

tre Georgians a kinde of Coriflians

The Armanisys were Chiflians lifewife, will they were wanquifhed by the Laviarians

and

as they misconster not his meaning in any point, for it is not lawfull for any to alter the Emperours words, nor in any sort to contradict or gaine-say the sentence hee pronounceth: hee neuer drinketh in any publick assembly, nor yet any other Tartarian Prince, valesse some doe sing and play vato him uppon a harpe before hee drinke, and men of great worth when they ride, are shadowed with a certaine sanne or curtaine, sastned to a long speare and caried before them, which custome is said to be used also by the women: And these were the customes and maner of living of the people of Tartary, about two hundred yeares sithence.

The Georgians a kinde of Christians.

The Georgiani (whom the Tarrarians ouercame much about that time) were worshippers of Christ; obseruing the custome of the Greeke Church, they dwelt neere vnto the Persians, and their dominion extended a length wayes, from Palestine to the Caspian hilles : they had eighteene Bishopricks, and one Catholicke or vniuerfall Bilhop, who was infleed of a Patriarch : at the first they were subject to the Patriarch of Antioch, the men be very warlike, their Priests heads bee shauen round, and the lay-men foure square; some of their women were trained vpin the warres, and served on horseback. The Georgians having disposed their armies pand curering into the battell, were wonte to carouse a gourd as bigge as ones fift, filled full of the best wine, and then to set voon their enimies with greater courage: The Cleargie bee much ade dicted to viary and fymonie quiere was manuall and perpeniallenmity betwite the Armealins and them. 5The Armenians were Christians alfoy omill the Tarcarians after they had fubdued the Georgians over-came them likewife, but they difagreed in many things from the faith,

The Armeni ans were ChriBians likewife,
sill they were
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the Tartarians

and approoued fashion of the true Church : they knew not the day of our Lords nativitie, for they observed no feasts, nor no vigils, nor yet the soure Ember weekes, they feasted not vpon Easter Eue, alledging that Christ rose from the dead, about the cuening of that day: they would eate flesh vpon euery Friday, betwixt the feasts of Easter and Penticost, yet they fasted much , beginning their fast fo strictly and precisely in Lent, as they would neither vse oyle, wine, nor fish, vpon Fridayes and Wednesdayes throughout the whole Lent, holding it a greater finne to drinke wine on those dayes, then to lye with a strumpet in a brothell house: Vpon Mondayes they abstained wholy from all meates, vpon Tuesdayes and Thursdayes they did eate once, and received no fustenance at all voon Wednesdayes and Fridayes, but vpon Saterdayes and Sundayes they would eate flesh, and refresh themselves well. They would not celebrate the office of the Maffe throughout all Lent but vpon Saterdaies and Sundaies, nor vpon Fridayes throughout the whole yeare, for thereby (as they were of opinion) they brake and violated their fasts: Infants moreouer of the age of two months, and all others what soener were indifferently admitted to their communion, and they pur no water into the Sacrifice. In the vie of Hares, Beares, Choughes, and fuch other like creatures, they imitated the Iewes, as well as the Greekes, they celebrated their Maffes in glaffe and wodden Chalices, and fome having no paraments nor Priest-like vestiments at all fome of them also wore Miters belonging to Deacons or Subdeacons both Clergie and Lay-men, allowed of viery and Symony, as well as the Georgians: the Priets exercifed themselves in Divinations and Negromancie, they vsed more drinking then Jay men, and all of them

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had, or might have wives, but after the death of one wife, as well lay-men as the clergy men were prohibited to marry againe, the Bishops gave liberty to any to put away their wives that were found in adultery, and to marry another: they believed not that there is a purgatory, and obstinately denyed that there was two natures in Christ. The Georgians report, that they erred in thirty articles from the right path and diameter of Christian religion.

Of Turcia, and of all the manners, lawes and or ainances of the Turkes.

CHAP. II.

The limits of Turkie,

Hat country which is now called Turcia or Turkie, hath woon the East the greater Armenia, and extendeth to the Cilicke sea, woon the North it is bounded with the

Enxine fea: Aitonus calleth it Turquia, it confifteth of many Provinces, as Lycaonia, wherein Iconium is the chiefe towne; Cappadocia, where Cefaria is chiefe citty of the Prouince; Isauria where Seleucia is head; Licia now called Briquia : Ionia now called Quiscum, wherein standeth the citty of Ephefus, Paphlagonia where Germanopolis, and Lenech where Trapezus be chiefe cities: All this vast country which is now called Turcia, s not inhabited by one onely people, but by Turkes, Greekes, Armenians, Sarrafins, Iacobitans, Neftorians, Iewes & Chriftians all of them for the most part, litting after the lawes and inflitutions, which that falle Prophet Mahamet a Sarrafin ordained for the people of Arabia, in the yeare of our Saujour Chrift 631. This Mahomet Some fay was an Arabian, some a Persian, but whether he was it is doubtfull but his father was certainly a worthipper of cuill fpirits,

Turkie inhabised by people of fundry nations.

Mabomet his

rits & his mother an Ismaelite, and therfore not ignorant in the true law : now whilft his father and mother inftrucred him in both their lawes, they diffracted the boy, and made him doubtfull and wavering betwixt both, to as being trained up in both religions, when hee grew of mans estate he followed neither of them, but being a very crafty fellow, & of a fubrill wit, and long connerfant with Chriflians, he framed and invented out of both those lawes, a religion most dangerous and pernicious to all mankinde. First he affirmed, that the lewes did very ill in denying that Christ should be borne of a Virgin, seeing that the Prophets, men of wonderfull fanctity and integrity of life, & indued with the spirit of God, did long before prophesie and foreshew that it should be so, and that hee was to bee expected: on the other side, he condemned the Christians folly, in beleeuing that Iefus the deerest friend of God, & borne of a Virgin, would suffer reproches & punishments of the Iewes: Martinus Segonius Nouomontanus hath written thus of the Sepulcher of Christ our King and Lord. The Sarrasins and Turkes (faith he) (by the ancient preas ching of Mahomet) laugh the Christians to scorne, which attribute any honor to that Sepulcher, affirming that the great Prophet Christ proceeded from the spirit of God. that he was voide of all earthly blot or finne, and that hee he shall come to be judge of all people, but that they may approach vnto his true Sepulcher, they veterly deny, because his glorious body, conceined by the dinine spirit, was alrogether impaffible: thus much hath Segonius written, & more to the fame purpose, which the Mahometans are wont to cast in our teeth, with as much folly as impieey: when that falle Prophet Mahomet had infected his people & nation, with these pestilent euils, he made & establithed a law, and (least by men of understanding it might be relisted

refifted and abrogated) hee ordained a capitall punish-

beiling.

ment against the breakers thereof, commanding and decreeing in his Alcaron, that no one should presume your paine of death to dispute thereof, by which ordinance and decree, it appeared most evidently, that in that law was no fincerity, which as a hidden miftery hee coursed and fealed vp fo closely that all men were forbidden to meddle with it, fo as the people should not by any meanes know what that was which hee had done. In the dooing whereof, and in feeling his new feet , hee chiefly vied the councell and helpe of Sergius a Monke, and a Neftorian heretick; and to the end his law might be more populer and better esteemed of all nations, hee tooke some-thing out of all fects, of every nation, holding first that Christ is much to bee praifed, and affirming him to bee a man of great fanctity, and of fingular vertue, and that hee was of more then humaine condition, calling him fometimes the word, some-times the spirit, and some-times the very foule, life, or breath of God, and that hee was borne of a, Virgin: then did he greatly extoll the Virgin Mary, affenting to the myracles written by the Euangelists, so farre as they disagreed not from his Alcaron. The Gospels hee faid were corrupted by the Apostles Disciples, and therefore ought to be corrected by his Alcaron, and the more to win and allure the mindes and affections of the Christians vnto him, he would needs bee baptifed by Sergius, and then to procure the good-will of other fects, he denied the Trinity with the Sabellians, affirming with the

Manechees, that there were but two persons in divinitie; hee denied that the Sonne is equal to the Father with Eunomius; with Macedonius he held that the holy Ghost is a creature: with the Nicholites, that it is lawfull for one

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Sergius the Munckahelper of Mabomet.

Mahomets lawes compounded of diverse setts. man to have many wives, and hee allowed of the old Testament, although (said he) it is faulty in many places: with
these circumstantial tales, he covered an incredible allurement wherewith mens mindes bee sonest intysed, which
was, the giving to his people free liberty and power to
pursue their lustes and all other pleasures, for by these
meanes, this pestilent religion hath crept into innumerable Nations, so as now how sew the number of true belecuers is, in respect of the great multitude of misbeleeuers, may well bee gathered by this. That not all Europe
professe Christ, but the greatest part thereof, together
with all Asia and Assricke, beleeve in Mahomet and his ac-

cursed religion.

The Sarrasins which first imbraced the impiety and madnesse of that false prophet Mahomet, inhabited in that part of Arabia which is called Petrea, there where the land upon the one fide joyneth to Judga and Aegipt. and they bee called Sarrasins of a place called Sarracus neere vnto the people called Nabathei, or (as they themselves would have it) of Sarathe wife of Abraham, wherevpon they yet perswade themselves, that of all men they bee the ligitimate and fole successors of the divine promife. Some of them were husbandmen, some followed their flockes, but the greatest part were fouldiors, and beeing hired and retained by Heraclius to ferue in the Perfian warres, and finding themselves deceived by him, after hee had obtained the victory, they (incenced with ire and ignominie) departed thence into Syria, having a Mahomet for their captaine and councellor, where they won Damascus, and then, their army and prouision necessary for the warres increasing more and more, they made warres vpon Aegipt and brought it to subjection, after

that they subdued Persis, Antioch and Ierusalem, and so augmenting and increasing every day both in same and force, voide of all feare of any that could relift them, the Turkes, a cruell and barbarous nation of Scythia. beeing by their neighbours expulsed from the Caspian hilles, descending by the narrow passages of the hil Caucasus, first into Asia the leffe, and after that into Armenia, Media and Persis, by their force and armes brought all those people vnder their subjection and gouernment, when the Sarrafins to defend the confins of their Country, went forth to meete the Turkes, but being not able to make their partie good and to encounter them, they were in very short time brought to fuch desperations, as they were contented the Turkes should raigne with them in Persia, so as the would imbrace the faith of Mahomet: so as whether nation had the greater loffe can hardly bee judged, either they that departed from such a Kingdome, or those which for desire of rule were forced to receiue so pestilent a religion

And both Nations beeing thus bound with the bonds of one religion, were for a space so consounded in name, as there was no difference betwixt Turkes and Sarrafins, yet now the name of Turkes is onely knowne and the other veterly abolished and forgotten ! There bee divers forts of horfemen that ferue in the warres a-The manner of mongst the Turkes: As first the Thimarcini, which bee fuch as dwell in Citties and pay tribute, and are to the number of fourescore thousand: and these by the Kings leave and permission possesse (in the nature of pay or wages) townes, villages and castles, each one as hee deferueth, and bee euer readie at the call of the Senfachus

the Turkes warfare.

(that

(that is hee, that is captaine of that Province to whom they pay tribute:) they been ow devided into two armies, one in Asia, the other in Europe, under the conduct of two great captaines, whereof one governeth in Asia and the other in Europe: Which captaines in their Countries speech bee called Bassas: the other fort of souldiers bee naturall, and are called Aconiese: These serve in the warres without wages, and alwaies goe before the company of sootmen for prey, yeelding the fifth part of their prey unto the King, in the name of the chiefe captaines or generalls part of the bootie, and of these there be about the number of some fortie thousand.

The third fort bee the Charrippi, the Spahiglani and the Soluphtari, the best of which bee they Charippi, and the most famos souldiors in dignity; these continually attend upon the King, and be about eight hundred in number, all elected out of the Scythians and Persians, and of no other nation else, and these are to fight venterously, in

the presence of the King when need requireth.

The Spahi and Soluphtari, are such as at the first when they were children attended vpon the King to doe some vile and dishonourable businesse, but when they once become to bee of mans estate, the King giveth them power to marry wives, so as they growing greater by their wives dower and by their wages, doe for the most part execute the Office of Orators, garding and attending upon each side of the King, when hee goeth abroade, and of these there bee a thousand and three hundred: out of this order be elected, for the most part, all the chiefe Gouernours, and men of great authority and dignity.

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There

Three forts of footmen.

There bee three orders of footemen, first the Ianizaries, who while they be young vnder the age of twelve yeeres, bee elected out of the whole Empire by the Serchers, Inquisitors or Muster-maisters, and for a space trained vp in military discipline in publicke places of excercise, and then sent into the warres cloathed in short garments, and round cappes, turning vpwards, and armed with shields, swords and bowes, these defend the camps and besiege Citties, and are more in number then twentie thousand.

The Asappi be of the second order, which be sootmen armed with a light armor, they vie fwords, fhields & long speares, and we are red caps to distinguish them from the Janizaries, these gal the enemies horses in barraile, and the number of them is answerable to the greatnesse of the army, and at the least 4000. of them goe with the King, and it is decreed that their wages shall furcease, when the wars are ended. The regall army confifteth of two hundred thousand fighting men, but the company of footmen, which be either voluntaries, or such as have bin dismiffed from the wars, and bee sommoned to serue againe, serue without wages, & with thefe be mixed flanes, pages, skullions and drudges, carpenters, pioners and victuallers of the campe. These make waies even and plaine in rugged and rough places, build bridges ouer rivers & pooles, erect Rampires and Bulwarkes against the enemie, and make all others things ready, which be profitable for the affaulting and conquering of Citties: Viurers, Bankers, Exchangers and Brokers that fell garments for fouldiors, and an infinite rabble of fuch like people, follow the campe also, least any thing should bee wanting that is neceffary for the fouldiors.

But

But their is no one thing to much to bee admired and wondred at in that people, as their celerity in action, their constancy and perseuerance in dangers, and their obedience of government for they loose their lives for the least offence that is: they wil swim deepe rivers and whit lepits, clime the steepest hils, and when they be commanded run head-long through thicke or thin, rough or smooth, not so much regarding their lives as the will of the commander: they most patiently endure both watching and want, their is no sedition, no rumult, no clamors or outcries ray-sed in their armies, and in the night time there is such continual and husht silence in their campes, as they will rather suffer captives to escape, then to have any rumults or hurly burly raised amongst them.

Of all men now living the Turkes make warres most orderly, so that it needs not seeme strange to any, what the cause should bee that hath raised them to this height arthis day, that about two hundred yeeres since there was no nation like them. For it may bee truely said of them that they bee an invincible Nation, valesse they bee vanquished by some great plague or pestilence, or

else by civill dessention amongst themselves.

The fouldiours bee attired verie comely, wearing nothing that is undecent or unbonest: in their saddles and bridles is neither curiositie nor superfluity, and none of them goe armed but when they be in fight, and at other times they have their armour carried after them in cariages. They use no Standards or Ensigns, but Launces, upon the tops whereof hang downe certaine threeds of divers sundrie collours, by which each captaine is knowne of his company, yet they use drummes and physics to summon and incite them to fight: the battaile

finished, all the army is set in readinesse, and viewed by the Register (who is one of the noble men) that they may know, who and how many were slaine in the fight, and

for the ordaining of others in their places.

In all their affemblies and bauquets they pray for the fouldiours, but more devoutly for such as were staine in defence of their country, esteeming those happy and blessed, that died not at home, amidst the sorrow and lamentations of their wives and children, but abroad amongst the out-cries of their enemies, clattering of armour, and

shattering of speares. in the interior bas, soliting risch

They describe, extoll and chaunt out the victories of their ancestors, thinking thereby to make their fouldiours more forward and couragious: Their buildings and dwelling houses bee made for the most part of timber and morter, and very few of stone, vnlesse the houses of great men, Bathes and Temples, which be commonly builded of stone, & yer there be some of the Plebeians, or common. people, of fuch exceeding wealth, as fome one alone is able of himselfe to furnish and fet forth a whole army, but beeing (as indeed they are) very frugal, and shunning all fumptuousnesse, they cherish humility, and patiently indure this yoluntary pouerty. And for this cause they veterly renounce all pictures and fo much abhorre and detest the caruing of Images, as they terme Christians Idolaters, because they bee delighted in these things. contending that they affirme the truth in faying for They wie no feales at all to their letters, neither the King nor no man elfe, but give credit fo foone as they heare the name of him that lent it, or view the stile of the writer, neither is there any vie of belles, no not fo much as any of the Christians that dwelleth amongst them

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them are once permitted to vie them. They play at no game for money or any thing elfe, but perfecute all gamesters with many ignominies and reproaches, no man of what dignitie, estate or condition soener hee is of, desireth to sit vpon any stoole, forme or seate, to sustaine him from the ground, but disposing and placeing his bodie, and garments, in comelie and decent order, sitteth him downe vpon the ground, as children doe: The table wherevpon they eate their meate, is made (for the most part) of an oxe-hide, or of a stagges skin vndrest and the haire on, beeing made rounde and some foure or sine handfull in breadth, and with many iron rings sowed vnto the sides thereof, through which they put a leatherne thong, by which deuise, it is opened, shut and carried like a purse.

No one doth enter into any house, Church or other place wherein they may sit, but they must first put off their shooes, for they account it vnhonest and vndecent, for any one to sit with his shooes on, and therefore they vse such manner of shooes as they can ea-

fily put off and on. The sold in the zoole

The places wherein they fit either in their houses of Churches are couered with course woollen blankets, or else with mats, and sometimes by reason of the basenesse and vncleannesse of the places, they be borded or plancked. Both men and women weare long and large garments, made open with a slit before, that they may the better couer, and bend themselves when they purge their bodies of there naturall excrements, in doing whereof, they bee very precise that they turne not their faces towardes the Sunne rysing, which way the doc turne themselves when they pray, they bee very carefull

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likewise, that in doing thereof, no one scethem, least their shamefull and vncleane partes should bee discourred, the men make water as the women doe with vs, bending themselves, for if any man doth pisse standing, hee is of all men held either for an Idiot or an hereticke: They bee compelled by a law, to abstaine from wine as the nurse, garder, or seminary of all sinne and silthinesse, yet they eate grapes and drinke Muste.

They abstaine likewise from all swines shesh and swines bloud, and from all carraine, and things that die of themselves, eating all other things that bee to be eaten and mans meate, the Turkes keepe Friday holiday with as much devotion and religion, as wee do our Lords day, or the Iewes their sabboth.

In every Cittie is one principal Church, into which upon that day in the after-noone, all people affemble themselves to praier, and praier beeing solemnly ended, they have a sermon, wherein they acknowledge one God and that there is none like or equal vnto him, and that Mahomet is his faithfull Prophet.

All the Sarrasins or Turkes ought to pray every daie five times, with their faces towardes the Sunne rysing, and before they goe to praier to have their bodies perfectly cleere, and decently to wash both fundament, yarde hands, armes, mouth, eares, nostrils, eyes and the haires of their heads, and last of all their seete, and this they ought to do more strictly & precisely, after their companying with women, and purging their bodies, valesse they bee either sicke or traveling, but if at any time water bee wanting to wash in, which happeneth but verie seldome, or never (for that in everie Cittie

Friday a for lemne holy day with the Turkes.

be baths for that purpole) then they supply the want thereof with the duft of cleane and fresh earth; and hee which is defiled with any pollution, permits no one (as much as is possible) either to speake vnto him , or yet to see him before he be washed and made cleane; they fast five weeks in cuery yeare very firially menther eating nor drinking any thing of all the day before Sunne-letting, nor accompanying with women: but from the Sunne going downe, vntill his riling the next morning they fpend the whole time at their pleasures, in eating, drinking, and venerie: vppon the fixtieth day from the beginning of their faft, they celebrate their Passe-ouer, in memory of the Ramme. which was frewed vnto Abraham for a facrifice in his fonnes fleade; and in memorie of a certaine might, wherein they dreame their Alcoran was given them from Meafor the government and defence of their life

The Turkes ought once every yeare also to go to the Temple which is in Mecha, both for the profession of their religion, as also to yeeld the annual honors due vnto Mahomet, whose sepulchre is there kept and worshipped.

The Sarrasins force no man to forsake their faith, and Religion, neither will they perswade any one to theirs, although their Alcoran command them, to afflict, and by all meanes to prosecute their adversaries in Religion and their Prophets. Whereof it commeth to passe, that in Turkie dwell people of all Sects and Religions, and every Sect doth sacrifice vnto his God, according to their owne customes.

Moreouer, there is no great difference betwist the Priestes, and the lay-people, betwist their Temples, and their ordinarie habitations and dwelling houses: for it is sufficient for the Priestes to know the sleboran,

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and what things appertaine to prayer, and the worship of their law, without spending any time in meditations, or obtaining of learning, neither do they take vpon them the cure of foules, or care of churches: Sacraments they have none, they make no observation of Reliekes, sacred Vesfels or Altars, but possessing wives, children and families. apply their time like lay-men in husbandrie, merchandize, buying and felling, hunting, and fuch like labours and exercifes, to get their living there is nothing vnlawfull for them to do, nor any thing prohibited : they be freed from feruitude and exactions, and be reverenced and honoured of all men, as those that vnderstand the ceremonies of their law, gouern their churches, and be able to instruct others. They have many and great scholes, wherein be great multitudes instructed in the civil lawes ordained by their kings for the gouernement and defence of their kingdome, of whome some be afterwards made rulers of Churches, and fome of other fecular offices. d and Market danie signal

In that seet be divers forts also of religious persons, of which, some living in woods and deserts, flie the sellow-ship and conversation of all men: some other living in citties, practise hospitalitie towards poore travellers, allowing them house room and lodging at the least, if they have not meate to restesh them, for they themselves live by begging. There be some others likewise, that wandring through the citties, carrie wholesome and fresh water in certaine bottles, giving thereof to drinke to every one that demandeth. For which religious act, if any one give them any thing, they will receive it, though they desire nothing at all, carrying such boast and oftentation of sanctitie and religion, both in their words and deeds, manners and behavior, as they may rather be thought Angels then

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men,

men, and every one carieth a certain badge or figne, wherby he may be discerned of what profession hee is of. The Sarrafins or Turkes be very flift observers and maintainers of Iustice: for he that sheddeth another mans bloud; shall have the like punishment himselfe: he that is found in adulterie, shall (together with the adultereffe) be stoned to death without mercie or delay: there is an expresse punishment also for fornicators; for hee that is found guiltie of fornication, shall suffer eight hundred stripes with a whip: A theefe for the first and second offence shall suffer the like punishment; for the third fault he shall have his hand cut off, and his foote for the fourth: he which injureth another shall make him fatisfaction according to the quantitie of the wrong done. In case of extortion of goods and poffeffions, it is ordained by a law, that the thing required fhall be prooued by wirneffes, and that the defendant shall purge himselfe by his oath. They admit no witneffes, but fuch as be honest and fit persons, and whose testimonie may be taken without oath. There bee throughout the whole nation divers Inquifitors or fearthers, who finding out those that neglect the forme of prayer, to which they are all injoyned, afflict and punish them, by hanging a. bout their neckes, a table or paper with many foxe tayles, and fo leading them throughout the citie; difiniffe them not, vntill they have payd a certaine fumme of money for ther libertie. And this ignominie and reproch is accounted an extreame punishment: no one that is of full age, may live vnmarried, and every one may hatte foure lawfull wives, and (mothers and fifters onely excepted) may marry whom they lift, without respect of kindred, and befides the foure lawfull wives, they may have as many concubines as they please, or be able to maintaine and as wel monificous:

the children that be borne of their concubines, as of their. lawfull wives, shall equally inherit their fathers goods, only this is observed, that one some shall have as much as two daughters: no one may keepe two or more wives in one house, nor yet in one cittie for anoyding of scolding. contention, and vnquietnesse that would bee amongst them: but in every city they may keepe one, and the husbands have liberty to be divorced from their wives three fundrie times, and fo oft to take them againe; and the woman divorced may flay with her husband that receiveth her againe, if the pleafe. The Turkish women be very decent in their apparell, vpon their heades they weare myters, let vpon the top of their veiles, wherwith their heads beeing bound in a comely fashion, one side or edge of the veile hangeth downe vpon the right or left side of their heades, wherewith if they go from home, or come into their husbands presence at home, they may foorth-with couer or maske their whole faces, but their eyes; for the wife. of a Turke dare neuer come where a company of men be gathered together: neither is it lawfull for them to go to markets to buy and fell. Likewise in their great Temple, the women have a place farre remote from men, and thut up to close, as no one can come to them, nor hardly fee them. Which closet is not allowed for all women, but onely for the wives of noble men or heade Officers, and that onely vpon Friday, at their noone-tide prayer, which they observe with great solemnitie (as is faid) and at no simes elfe. There is feldome any speech or conference betwixt men and women, in any publike place, it beeing so out of custome, as if you should fray with them a whole years you shold hardly see it once. but for a man to fit or ride with a woman, is accounted monstrouss che

monstrous: married couples do neuer dally or chide in the presence of others, for the husbands do neuer remitte the least iot of their authoritie ouer their wives, neither will the wives omit their obedience towards their husbands. The great Lords that cannot alwaies tarry with their wives themselves, depute and set Eunuchs to be keepers over them, which observe and watch them so warrly, as it is unpossible for them to talke with any man but their husbands, or to play salse play with their husbands.

To conclude, the Sarrafins yeeld so much credit to Mahomet and his lawes, as they promise assured happines and saluation to the keepers thereof: to wit, a paradise abounding with all pleasures, a garden situated in a pure and temperate Climate, watered on all parts with most sweete and delectable waters, where they shall enion all things at pleasure; dainties of all sorts to feede them, silkes and purple to cloath them, beautifull damsels ener readie at a call to attend them with silver and golden vessels, and that Angels shall bee their cuppe bearers, and minister vnto them milke in golden cuppes, and red wines in silver.

And on the other side, they threaten hell, and eternall damnation to the transgressors of his lawes. And this also they sirmely believe, that though a man have been never so great a sinner, yet if at his death, he onely believe in God and in Mahomet, he shall be saued.

Of the Christians, and of their originall,

CAP. 12.

HRIST Iesus (the true and everlasting Sonne of God the Father omnipotent, the second Person in the holy, individual, coequall, and eternall Trinitie, by his incomprehensible decree and mysterie hidden from the world, to the end that hee

might raise and reduce vs miserable, and vnfortunate wretches, lost and forlorne by the disobedience of our fore-fathers Adam and Eue, and therefore for many ages exiled and excluded out of the heavenly countrie, and in heaven to repaire the auncient ruine of Lucifer, and the Angels for pride expelled thence, (for supply of which vacancie we were chiefly created,) was, one thousand, fixe hundred and ten yeares fince by the co-operation and working of the holy Ghost) conceined man, and borne in Indea of the bleffed Virgin Mary, being of the house and lineage of David: from the thirtith years of whose age vnto the 24. (at which time through the enuie and hatred of the Iewes, he was crucified,) he trauerfed ouer all the land of Iudæa, exhorting the lewes, from the ancient law of Mofes; and the Gentils, from the prophane worship of Idols, vnto his new doctrine and religion: those followers which he could get, he called his disciples; out of which, electing twelve, and appearing vnto them aliue after his death, (as hee had fore-told them he would) he gaue them commission, that as his Legats and Apostles, they shold go into all places of the world, and preach to all people fuch things as they had feene and learned of him. Simon Peter (who long before

was by Christ ordained chiefe head & ruler of his Church after him, when (after the receiving of the holy Ghost) the Apostles went some to one people; some to another to preach, as they were allotted and fent) came first to Antioch, where confuling and erecting a Church, or chief feat or Chaire for the practife of Religion : he, with many other of the Apostles which often repaired vnto him, celebrated a Councelin which, amongst other things, it was decreed, that the professors and imbracers of Christs doctrine, and true religion, should after him be called Christians. This chiefe Chaire of the Church beeing afterwards translated from Antioch to Rome, he and his successours were very carefull and vigilant to reduce the Christian religion (being as yet indigested, unpolished, and little practifed) and the professors thereof into better order & vniformicy Out of the law of Mofer, (which Christ came not to abolish, but to fulfill) out of the civill and politick gonernment of Romans, Greeks, and Aegyptians, and out of both facred and prophane rites, lawes, &ccremonies of other nations; but most especially by the wholesome doctrine and direction of Christ Iefos, and the inspiration of the holy Spirit when they had undertaken this busines, and faw that not only among the Hebrewes, but in al other nations elfe, the people be divided into religious and lanie, and that all of them by an excellent fubordination, are in dignity and degrees different one from another: as that the Emperor of Rome: was Monarch of the whole world, and that next vnto him were Confuls, Patricians, & Senators, by whose direction and aduice, the state and common-wealth was well gouerned. Again, that in every other country of the world were Kings, Dukes, Earles, Presidents, Lieutenants, Deputies, Tribunes of fouldiers, Tribunes of the common-people, Prætors.

Pretors, Captains, Centurions, Decurions, Quaternions, sheriffes, Treasurers, Ouer-seers, Portars, Secretaries, and Sergeants, and many private people of both fexe. That in the temple of the fained gods, the king was chiefe facrificer, and that there were Arch-Flammins, Proto-Flammins, Flammins, and Priefts. That also amongst the Hebrewes the High Priest was chiefe facrificer, under whome were inferiour Priests, Leuites, Nazarcans, Extinguishers of lights, Exorcifts, Porters, Clerkes, and Singers. That among the Greekes were Captaines of thousands, Captaines of hundreds, Captaines of fifty, Gouernours ouer ten, and rulers ouer five: and that belides thele, as wel amongst the Greeks as Latines, there were divers forts of convents, and religious houses both for men and women, as the Sadduces, Effeyes, and Pharifies, amongst the Iewes: the Salif Diales, and Vestales amongst the Komanes. All the holy Apostles, (as Peter, and those which succeeded him in the chaire of Rome) agreed & established, that the vniuerfal, Apostolike, most holy, and high Bishop of Rome should ever after be called the Pope, that is to say, the father of his countrie: and that he should proceede and gouerne the Catholike Romane Church: as the Emperour of Romewas Monarch ouer the whole world, and that as the Confuls were next in office and authoritie to the Emperour, and were ener two in number, fo should there bee foure Patriarkes in the Church of God, that in degree and dignitic should be next vnto the Pope: whereof one was feared at Constantinople, another at Antioch, the third at Alexandria, and the fourth at Ierusalem. That the Senators of Rome should be expressed by Cardinals, that such Kings or Princes as governed three Dukedomes, Thould be equalled with Primates that should gouerne theree ArchArchbishops, and that the Archb. or Metrapolitans shold be compared to Dukes that as the Dukes had Earles under them, to should Bishops be under the Archbishops.

That Bishops likewise should be resembled voro Earles, their Assistants and Suffragans voto Præsidents and Provosts vnto Lieurenants: Arch-priests should supply the place of Tribunes of the foldiers: for Tribunes of the people were ordained Chancelors, and Arch deacons were put in the place of Pretors: for Centurions were placed Deanes, parish Priests for Decurions and other Prelates. and Ministers for Aduocates and Atturneys : Deacons represented the Ædiles, Sub-deacons the Quaternions, Exorcifts the Duumuiri, hoftiarii or dore-keepers, the treasurers, readers, fingers, and Poets, the Porters of the Court, and Acolites, and Priests, Ministers, the Secretaries & Taper-bearers: decreeing, that all these fundry Orders of Church-officers should be called by one generall name, VV bereof the Clerkes, of the Greeke word (Cleres) a lotte, or chance, cared, whereby at first they were elected out of the people for Gods part or portion of inheritance. This done, they ordained that feuen forts of these Clerkes should be of more speciall name and note then the rest, as having every one his peculiar function, habit and dignitie in the church, and that they should be alreadic to attend upon the alrar when the Bishop of Rome doth facrifice, to wit, the Pope himfelf, Bith. Priefts, Deacons, Subd. Priefts, and finging men.

The office of Bilhops, is rogine orders, to veile virgins, to confecrate Bilhops, to confirme children by imposition of hands, to dedicate Temples, to degrade Priests fro their functions, and to put them in againe upon their reformation, to celebrate Councels, to make Christines & victios, to hallow vestiments and Church vessels, and to do any

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other things which meaner Priests may do as well as they, as to cathechife and haptize, to make and confectate the Sacrament of the Alear, and to communicate it to others, to pronounce absolution to the penitent, to restraine the stubborn, and to preach and declare the Gospel of Christ.

like the Nazareans, and they ought neither to weare lockes, nor long beards: they are bound to perpetuall chaftitie, and they have the command and preheminence of wer other priests: their linings and maintenance ought to be onely offirst fituites, tythes, & oblations: nor may they meddle or busic themselves in worldly matters, their apparell and conversation should be decent, comely, & honest, and they are tyedonely to serve God and the Church, and to occupy and employ themselves seriously in reading the holy Scriptures, that thereby they may perfectly know althings which belong to Christian Religion, wherin they are bound to instruct others.

There be divers conventioles and houses of religious persons both mon & women; as Benedictines, Eriars preachers, Franciscans, Augustines, Bernardines, Antonians, Ioannices, Carehufians, Premonstratentians, Carmelites, Ci. ftertians & many others enery one of which Orders, have diffind habits and cuftomes different one from another. by the rules which they have prinatly fet downe, and prescribed for themselves to live where And all of these profelle perpetuall challicy, obedience, and wilful povertie, & line for the most partia folicary lifes of which cause they word called Monkes, as men laining a menafficall kind of life. Some of these Orders have for their heads and governors of their houses and focieties, Abbots: some Prouosts, and some Priors, but the Bishops be onely subject to the Bilhop other

Bishop of Rome: most of these Orders we are hoodes or cowles though not all of one colour, and abstaine wholy from flesh. Bishops when they offer up the facrifice of the Maffe, were comanded by that facted Synody to bee attired in holy vestures; which for their perfection are borrowed out of the law of Mofes: & of thefe garments be 15. to wit, the Sandals, the Amice, the long Albe that reacheth down to their anckles, the Girdle, the Stole, the Maniple, the purple Coate with wide fleeues, the Gloues, the Ring, the Linnen garment called Castula, the Napkin or Sudary, the Pall or Cope, the Myter, the Crozier staffe, & a chaire standing nere the altar for him to fit in : of thefe 15. church-ornaments, fix were made common, as well to other inferiour Priests, as to Bishops, that is to say, the Amice, the long Albe the Girdle, the Stole, the Manuple, & the Callula:befides thefe 15. fundry forts of garments, the Pope (by the donation of the Emperor Conftantine the Great) weareth in the celebration of the Masse, all the Robes vied by the Emperors of Rome, as the scarlet coate, the short purple cloake, the scepter, and the triple Diadem, and with these he is arrayed in the Vestry: when he faith Masse vppon any follemne festivall dayes, and from thence goeth to the Altar attended with a priest on his right side, and a Deacon on his left, before him goeth a fub-Deacon, with a book in his hand shut, two taper-bearers, & one with a cenfor burning incense: when he approcherh nere to the Altar, hee puts off his myter, and kneeling down with his attendants vpon the lowest step pronounceth the Confiscor, or publike confession of finners, and then ascending vp to the altar, he openeth the booke and kiffeth it, and fo proceedeth to the celebration of all the ceremonies belonging to that facrifice, the sub-deacon reading the Epistle, and the deacon Bishop the Gospell. M 2 .

Bishopps, and all other eminent Priests, bee likewise bound to prayle God enery day feuen times, and to vie one certaine order and forme of prayer, and not onely to do fo themselves, but to give commandement to all inferior Priests whatsoeuer, under their charge and jurisdiction to do the like, as to fay Euenfong in the afternoone, Compline in the twy-light, Mattins in the morning, and their houres at the first, third, fixt, and ninth houre of the day, and that all this (if it be possible) should be done in the Church, humbly kneeling or standing before the Altar, with their faces towards the East: The Lords prayer, and the Apostles Creed were then vsed to be sayd, as they are

now at this day.

Saint Hierome (arthe instance of Pope Damasus) distributed and digested the Psalmes by the dayes, assigning to every houre his proper Pfalmes and their number, as nine at nocturns upon holy dayes, and 12. upon working daies, for the laudes at Mattins five five at even-fong, and at all other houres three: and it was chiefly he, that disposed and fet in order the Gospels, Epistles, & all other things which as yet be read out of the old & new Testament, saving only the hymnes Damasus dividing the Quire of singing men into two parts, appointed them to fing in course the Anthemes written by S. Ambrofe Bishop of Millaine, & added Gloria Patri to the end of every Antheme. The Toletan & Agathon Councels allowed the lessons & hymnes which be read before every houre: The prayers, grails, tracts alleluias, offertories, communions in the Masse, anthems, verfices, tropes, and other things fung and read to the honor of God in the office of the Masse, as well for the day as night, were penned by S. Gregory, Gelasius, Ambrof. and diuers others of the holy Fathers, not all at once, but at divers times. The

The Masse (for so is that facrifice called) was celebrated at the first in that simple survivore and plaine manner, as it is now vsed vpon Easter Euc. Pope Celessians added the Priests manner of entrance to the altar, the Gloria in excelsis was annexed by Telesphorus, the hymne which begins Et in terra, was composed by Hillarie Bishop of Pointiers, and was afterwards by Symachus ordained to be sung.

The falutations taken out of the booke of Ruth, which the priest pronounceth 7 times in the Masse, by faying. Deminus vobs cum, were appointed by Clement & Anacktus: Gelafius disposed the rest to the offertory, in the Order they be now vied, except the Sequentia which are faid after the Masse, and these Nicholas added, & the Apostles Creed which Damafus annexed vnto them out of the Constantinopolitan councell. The Sermon which is preached to the people, by the priest or deacon standing in a pulpit, vopon holy-daies, was rather yfed by tradition, after the examples of Nebemias or Bfaras then instituted by any other, in which Sermon the people that be present at Masse, bee admonifhed to communicate, as in duty they are bound, and that they should imbrace mutual love, that they should be purged from their fins, & not be polluted with vices, when they receive the Sacrament of the altar: and for that caufe he conclude this Sermon, with the publike confession of finners: he declareth moreoner unto them the contents of the old and new Toftament, and putterh them in mind of the ten Commandements, the twelve Articles of our beleefe, the feuen Sacraments of the Church, the lives and Martyrdomes of Saints, the holy-dayes, and falting daies instituted and ordained by the Church, the vices and vertues, and all other things necessarie for a Christian to fernam Mafer, to the people of thad, and which wonk

M 3

Pope

Pope Gregory added the Offertory to the Masse, and Leo the Prefaces, Gelssius and Sinsus the greater and lesser Canons, and Gregory the Lords prayer out of the Gospell of Saint Mathem: Martial, Saint Peters Disciple, instituted, that Bishoppes should give the benediction: and Innocentius, that inserior Priests should offer the Pax: Agnus Dei was adioyned by Sergius, the Communion by Gregorie, and the Conclusion, in these wordes, Ite, missess, Benedicamus Domino, or Deo gratias, was invented by Pope Leo.

The Creed.

The twelve Articles of our Faith, which the holy Apofiles have commanded every one, not onely to acknowledge, but most constantly to beleene, be these following: The first, that there is one God in Trinitie, the Father Almightie, Maker of heaven and earth: the second, That Iefus Christ is his onely begotten Sonne our Lordothe third, that he was conceined of the holy Ghost, borne of the Virgin Mary: the fourth, that he suffered vnder Pontius Pilate, was crucified, dead, and buried: the fift that he defconded into hell, and the third day rofe againe from the dead, the fixt, that he ascended into heaven, and that there hee fitteth on the right hand of God the Father Almighty the feuenth, that he shall come againe in glorie to judge both the quicke and the dead the eight, that there is a holy Ghost the ninth, that there is a holy Catholike Churche the tenth; that there is a Communion of Saints, and remission of sinnes: the eleventh, that there is a resurrection of the flosh and the twelfthy that there is an evernall life after death in another worlding to some

The 10. Com-

with the finger of God, and deliuered by the hands of his feruant Moles, to the people of Ifrael, and which he willed

vs to observe and keepe, be these following. The first to beleeve, that there is one God: the second, not to take the name of God in vaine: the third, to keepe holy the Sabbath day: the fourth, to honour our fathers and betters: the fift, to do no murther the fixt, not to commit adulterie: the feuenth, not to steale: the eighth, not to beare falle witnesse: the ninth, not to couet other mens goods : and the tenth, not to defire another mans wife, nor any thing Some and hole Chaffe (in whole came sid si state

The seuen Sacraments of the Church, which bee in traments. cluded in the last five Articles of our faith, and which the holy Fathers have commanded vs to beleeve, be thefe following: First, Baptisme, and this Sacrament heretofore (as it was established by a canonical fanction) was not ministred vnto any, (vnlesse vpon very vrgent necessitie) but vnto fuch as were afore-hand well instructed in the faith, and sufficiently catechised and examined thereof scuen sundrie times, to wit, vpon certaine dayes in Lent, and vppon the vigils of Easter, and Penticost, beeing the vitall times for confectation in all Parishes. Bur this Sacrament beeing about all the rest most necessarie vnto saluation, and least any one should depart out of this life, without the benefit thereof, it was ordained, that as food as an infant was borne, he should have God fathers procured for him, to be his witnesses or sureties, and that then the child, beeing brought by his God fathers before the church doore, the Priest, standing there for the pur pose) should demand of the dald, before he dippe him in the holy Font, whether he will for fake the Druell and all his pompes, and whether he fledfaftly beleeve all the Articles of the Christian faith, and the God-fathers affirming on his beliaffe, the Priest bloweth three times in the

M4

Infants

baning

Infants face, and when he hath exorcized and catechized him he doth these seven things in order vnto the child: first, he putteth hallowed falt into his mouth, secondly, heeannointeth his eyes, eares, and noffrils with earth movitenedwith his spittle, thirdly, (gitting him his name after which he shall be called) he marketh him with the figne of the croffe vpon his breaft and backe with hallowed oyle: fourthly, invocating the name of the bleffed Trinitie, the Father, Sonne, and holy Ghost, (in whose name all other Sacraments are ministred) three-times, he dippeth or ducketh him into the water or else powreth water upon him. three times in forme of a croffe: fiftly, (dipping his thomb into the holy Chrysme) he signeth his fore-head with the figne of the croffer fixtly hee covereth him with a white garment: and feuenthly and laftly putteth into his hands a burning candle.

It was ordained by the Agathon Councell, that Iewes before they were baptized, shold be instructed in the Chriftian faith nine moneths, and fast forty daies, and that they should refuse all their substance, make free their bond-feruants, and put from them their children, (if they had any fuch) as were circumcized after the lawe of Mofes - and for those causes it is no maruell, that the lewes bee for hardly induced to receive the Sacrament of Bap-

tiline.

Infance

2. The second Sacrament is Confirmation which is giuen onely by the Bishop in the Church before the alear to children of fourteene yeares of age or vpwards, and if it may be, while they be falting; in this manner: All the children which come to be confirmed, beeing there prefent with their god-fathers, the bishop (haning faid a prayer ouer each of them) dips his thombe into moist Chrisme figning

figning enery one of their foreheads with the figne of the croffe, In the name of the Father, and of the Soune, and of the holy Ghoft, and for their better remembrance, and to the end they should not require this Sacrament againe, he giveth every one a blow upon his right cheeke, and then the Godfathers (for feare least the moist unction should runne off or be wiped away through negligence or carelessensses) bind their foreheads with a linnen cloth, (which they bring with them for that purpose) and that cloth they may not put off until the seventh day after. And such force have the holy fathers attributed to this Sacrament, as if a man dislike of his name he tooke in his Baptisme, in taking of this Sacramet he may have it chan-

ged into an other name by the Bishop. Has male and no

2 The third Sacrament is the Sacrament of holy orders, which in the primitive Church was likewife minifired by the Pithop, and that only in the month of December, but now it is ministred at fix times in the yeer appointed for that purpofe, that is to fly vponthe Saterdaies of al those 4. feasts called Ember weekes, which were ordained for that end, upon the Saterday called (Sitientes) which is the Saterday before passion Sunday, & upon the eue of the bleffed Paffouer; and then to men only and to fuch whose condition of life, bability of body, & quality of minde is fufficiently knowne and approved: There be feuen orders of Prieks or (according to some)nine, all of which(as the holy fathers have over bin of opinion)have imprinted in their hearts, by their hely orders, fuch special caracters of grace, as they be energiter held holy & fanctified:which be finging men or organists, doorekeepers, readers, Exoreifts, Priefts, Ministers or Acolirs, Subdeeds, Deacons, Priests & Bishops, & yet it is held to be but one Sacrament

Sacrament normany by reason of the finall office, which is to confecrate the Lords body! Every one of these nine orders of Priests hath his peculiar office in the Church & ornaments allowed him by the Toleran councel, to diffinguish him from the rest; for the doore keepers, or fextons are to defend and keepe the Churches, and to open & fhut them, and therefore a key is given vnto them when they be ordained : to the readers that have power to read the old Testament, and holy histories, is given a booke; the office of Exorcifts is to dispossesse fuch as bee possessed with euil spirits, and haue a booke given vnto them, wherein be contained those exorcismes for a marke to signific that office. The office of the Acolites is to let the candlesticks vpon the Altar, and to light the tapers, as also to fet in redinesse the vyoles or pots of water, & to carry them away when masse is done, and therefore be they manifested by . carrying a candlefticke with a taper in it, and an empty vial or cruet. The Subdeacons are to take the oblations to handle the chalice and parin, and make them ready for the facrifice, and to administer wine and water to the Deacons in the vials, and therefore the Bifhop giveth them a chalice and a patin, and the Archdeacon, cruets ful of wine & water, and a towel of The Deacons proper function is to! preach the word of God to the people, and to be affiftant to the priefts in the holy misteries of the Church, and to them is ginen the booke of the New-Testament & a stole cast crosse one shoulder like a yoake. The power of the priefts is to confectate the Lords body to pray for fin ners, and (by enjoying them penance) to reconcile them againe vnto God, and therefore is he honored with a chalice ful of wine; a patin with the hoalt vpo it, a frole hanging on both houlders, and the limnen garment called Ca-Sacrament stula.

stula. What is given to Bishops at their confectations, you have heard before, and they be over ordained & confecrated about three of the clocke on the Lords day at the celebration of the office of the maffe, before the reading of the Gospel, by three other Bishops whereof the Metrapolitan to be one, who doe it by laying there hands, and a booke upon his head. In the primitive Church there was little difference betwixt Bishops and other priests, for al of them by common confent did joyne together in the gouernment of the Church all fuch diffentions grew among them, as every one would call himselfe not of Christ, but rather of him by whom he was baptifed, as one of Paule, an other of Apollo, a third of Cephas. And therefore for the auoiding of schilmes, & maintayning an uniformity in the Church, the holy fathers thought it necessary to establish a decree that al which Thould ever after be baptiled Thold he called by one general appellation Christians, of Christ, and that every Prouince thould bee governed by one Priest, or more, according to the quantity & bignesse, who for their grainty and renerence should be called Biffions. and they should gouerne and instruct both lay people & clergy that were vnder their charge, not after their owne wils and pleasures as was vied before, but according to the prescript rules, canons and ordinances of the Church of Roine and holy Councels, and then by the permission & furtherance of good and holy Princes, all Kingdomes throughour the Christian world were deuided into Dioceffes the Diocesse into Shires and Counties, and they againe into feneral partishes, which good and godly ordinance both for clergy and layrie, is yet of that validity & estimation as the people of enery village yeeld there obedience to their parish Priest, the parish Priest to the. Deane,

Deane, the Deane to the Bishop, the Bishop to the Archbishop, the Archbishop to the Primate or Patriarch, the primate or Patriarch to the Legate, the Legate to the Pope, the Pope to general councels, and general councels

only vnto God.

4 The fourth Sacrament is the most holfome Sacramet of the body & bloud of our Lord & Saujour Lefus Christ. & every priest that is duly called & ordained according to therules of the Church, and intendeth to confecrate may (by observing the vsual forme of words vsed in the confecration) make the true body of Christ of a peece of wheaten bread, and of wine his right and perfect bloud. And this Sacrament the same Lord Iesus Christ in the night before he suffered his bitter passion, did celebrate with his disciples consecrating it and ordaining that it should ever after be celebrated and eaten in remembrance of him. It behoueth every one that receiveth this Sacrament to bee strong in faith, that he may beleeve and credit thefe thirteene things following: First that he believe the transmutation or translubstantiation of the bread and wine into the body and bloud of Christ: Secondly that though this be done every day, yet is not the body of Christ thereby augmented: Thirdly that the body of Christ is not diminished though it be eate enery day: Fourthly that though this Sacramenthe deuided into many parts, that yet the whole and intire body of Christ remaineth in every little pareicle: Fiftly that though it be eaten of wicked & malici. ous men, yet is not the Sacrament thereby defiled: Sixtly, that to those which receive it worthily, & as they ought, it bringeth faluation, & eternal damnation to those which receine it vnworthily: Senenthly, that when it is eaten it converteth not into the nature & property of him that eateth Dean

eater into the nature of the Sacrament rightly, that being eaten it is taken vp into heaven without hurt. Ninthly that in every little forme of bread and wine is comprehended the great and incomprehensible God and Man Christ lessus: Tenthly that one and the same body of Christ is received and taken at one moment in divers places of divers men, and vnder a divers forme: Eleventhly, that the substance of the bread being turned into the true body of Christ, and the substance of the wine into his bloud, the natural accidents of bread and wine doe yet remaine, and that they are not received in forme of sless and bloud: Twelfthly, that vnto those that eate it worthily, it bringeth twelve great commodities, which are expressed in these verses following.

Inflammat, memorat, substentat, roborat, auget Hostin spem, purgat, resicit, vitam dat, & vnit, Consirmat sidem, minuit, somitem u, remittit.

The effect whereof is, that the hoaft inflameth, remembreth, sustaineth, strengthneth and augmenteth our hope. It purgeth, refresheth, quickneth and vaiteth: It confirmeth our faith and mitigateth and victerly quencheth in vs.

all concupiscence.

Lastly, that it is wonderfull good and profitable for all those for whom the priest specially offereth it as a sacrifice, be they living or dead, and that therefore it is called the communion or Sacrament of the Eucharist: In the beginning of Christian religion, & yet in some places, there was consecrated at one time such a loase of bread, as being afterwards cut into small mamocks by the priest, and laid upon a sawcer, or plate, might well serve all the

commu-

communicants that were present at the facrifice, and at that time did Christians communicate thereof dayly. And afterwards they were limitted to receive it only upon sundaies, but when the Church perceived that this facrament was not taken every sunday so worthily and with such due observation as was fitting, it was ordained that every Christian man of perfect reason & understanding, should with all diligence he could, and with his best preparation both of body and soule, receive the same thrice a yeare, or at the least every years once at Easter, as also when hee sound himselfein any danger of death, as a ready preparative against all perils, by which name it is often called.

5 Marrimony (which is a lawfull conjunction of man and wife, instituted and ordained by the law of God, the law of nature, & the law of nations) is the fife Sacrament and the holy fathers in Christian piety have commanded, that but one marriage shall be solemnized at one time, and that it shal not be done in fecret, but publikely, either in the Church or Church-porch, but most commonly in the Church-porch, where the priest meeting the parties that are to be married, first asketh of the man, and then of the woman' whether they be willing to be contracted, who answering that they are content and agreed (which is a thing most necessary in that Sacrament) he taketh them by the right hands, & joyning them together in the name of the bleffed and indevided trinky in vnity, the Father Sonne, and boly Ghoft, hee admonisheth and exhorteth them, that being ouer mindefull of this vaion and boly communion they never after for lake one an other, but to live in murual love honor and obedience one to an other, that they should not define one an others company for huft but for procreation of children, and that they should bring

bring up their children honefly, carefully, and in the feare of God, this done he marrieth them with the rails and for inkleth holy water on them, and then putting on his fole which is thither brought him he leadeth them into the church, and cauling them to kneele hambly before the Altar there bleffeth them (ifthey were not bleffet before) the woman when the is married hath her hand tied vp with a red fillet or headband, and a white velle ouer fr. without which veile or head court, it is neuer lawful for her after that time to goe abroad; or to be in the company of men : There be twelve impediments that hinder marriage before it be follemnized, and diffolite it after it is contracted, that is to fay, the error or mistaking of either party the breach of fome condition, kindred, a manifest offence, disparity of religion, violence or forcible rauifhment from their parents, holy orders, breach of reputation, publike defamation, affinity, and diffability to performethe act of matrimony.

6 The fixt Sacrament of the church is penance, which is given by Christ as a second repaire of our shipwrake, and every Christian man is bound undoubtedly to beleeus, that this Sacrament consisteth of these foure things, to wit, repentance for sins past, cannonical confession, absolution, and satisfaction: for he that will be partaker of this Sacrament must first of al repent & be for owful in his very soule, that through his grievous and heinous sins her hath lost that purity and innocency which he once had, either by the Sacrament of Baptisine, or by this Sacramet formetly received, & his griese must be so hearty & effectual, as he must thereby affuredly hope to bee reconciled againe unto God, then must be humbly acknowledge, and make verball recitals unto some reverent priest his con-

fessor(as vnto the vicar and minister of God) of all the sins & offences, as were causers of the losse of that innocency, & stirred up the weath of God against him, & then let him firmly believe, that such power and authority is given by Christ unto his priests & ministers on earth, that they can cleerely absolute him from all such fins as he confesseth & is heartily sory for. Lastly for a satisfaction & amends for all his sins, let him with alacrity & cheerefulnes undergo & do whatsoever his confessor shall enious him, believing most stedfastly that he is absoluted from all his sins, as soone as the priest hath pronounced the words of absolution.

7 The feuenth and last Sacrament is the Sacrament of extreame vnction, which is ministred with oyle, which for that purpose is yeerely consecrated and hallowed in every Diocesse by the bishop himselfe you the thursday before Easterday as the holy Chrisine is cosecrated by the priest. This Sacrament according to the councel of the holy Apostle Saint lames, & the institutio of Pope Felix the 4.is ministred only to such as are at the point of death & of his age, and not then neither, vnleffe they defire it, and by the prescript form & repeating of the words of the Sacramer, & often invocation of the Saints those parts of the body being annointed which are the feats of the fine fences, feeing, hearing, tasting, smelling and touching, and are the chiefelt instrumets in offending as the mouth, eyes, eares, nose hands and feet, the holy fathers have bin ever of this opinion, and firme beleefe, that he which is so anointed & receiveth it worthily, is not only thereby remitted & purged fro al his light and venial fins, but is either fodenly restored to his former health, or elfe yeelderh vp his spirit in more tranquility and peace of conscience.

The festival daies which were comanded to be observed in

The festivall dayes which were commanded to be obser-The festivall ued in the Church throughout the yeare, begin with the dayes, through Aduent of our Lord Iefus Christ: In which by the institu- out the years. tion of Saint Peter (in the month of December,) the continual exercise of fasting and prayer was commanded for full three weekes and a halfe together, before the feast of the Natiuity of our Lord, with vs called Christmas, which with all ioy and folemnity is celebrated all the last eight dayes of December. The yeare is deuided into 52. weekes, the weekes into twelve months, and every month (for the most part)into thirty dayes: vpon the first day of lanuary the Church celebrateth the circumcifion of our Lord, according to the law of Moses: Vpon the third day after is represented vnto vs, how our Saujour Christ, by the adoration of the three Kings, and his beeing Baptifed of John in the river Iordane, laid the foundation of the new law: vpon the fecond of February is shewed how his imaculate mother, shewing her selfe obedient to the ceremonies of the Iewes, presented her sonne Iesus in the Temple, and was purified, in memory whereof there is on that day a folemne procession vsed by the Church, and all the tapers and wax lights beethen hallowed: Vpon the 25. day of March is represented vnto vs the Annuntiation of the birth of Christ to the Virgin Mary, by the Angel; and how he was conceived in her wombe by the inspiration of the holy ghost, at which time is commended vnto vs also the remembrance of the forty daies, which our Sauiour, when he lived here on earth amongst vs, vouchsafed to fast, willing vs likewise to fast that time after his example, & then to celebrate his passion and death, which willingly he offered himselfe to suffer, to enfranchise and redeeme vs from the thraldome and flauery of the divell. Vpon the last day

of which feast (which often falleth out in Aprill) is folemnifed the greatest of all feasts, how Christ having conquered death descended into hell; where after hee had ouercome the Diuell he returned aliue againe to his Disciples and in a glorified body appeared vnto them. In May is solemnized his Ascension into Heauen, by his owne vertue in the fight of al his Disciples, at which time by the ordinance of Saint Mamertine Bishoppe of Vienna it was instituted that throughout the whole Christian world Pilgrimages and processions should bee vsed upon that day from one Church to an other. In Iune, and sometimes in May is the feast of the comming of the Holy Ghost, who being before promised was on that day insused upon all the Disciples of our Saujour Christ appearing vnto them in the forme of fiery tongs; by vertue whereof they spake and understood the languages of all nations. The eight dayafter is the feast of the bleffed Trinity, and then out of the first decretal of Pope Vrban the fixt, the feast of Corpus Christi was instituted and with great solemnity generally celebrated the fifth day after Trinity Sunday, as a perpetual memoriall of the most wholesome Sacrament of the body and bloud of Christ, by him bequeathed vnto vs in his last supper, vnder the formes of bread and wine, and continually of vs to be seene and eaten after his departure:vpon the fifteenth day of July wee are put in minde (by anew festinity) of the departure of the blessed Apostles according to their feueral alotment, the twelfth yeare after the affention of our Lord into heaven, to preach the Gospellynto all nations of the world: The death of the Mother of Christis celebrated the fifteenth day of August. and her nativity the eight of September: How, being prefented in the Temple, the continued in the dayly fernice of God,

God, from three yeares of age till thee was maryageable, is shewed the one and twentih day of november: vpon the eight day of December the Church reverenceth her immaculate conception of her long barren parents. And the second of July how passing ouer the Mountaines shee visited her Cosin Elizabeth. There are likewise holy-daies dedicated to the memory of the twelve Apostles, of whom fome were martirs, fome confessors, and some Virgins, as namely the twenty foure of February to Saint Mathias, the twenty fine of Aprill to Saint Marke the Euangelist, on which day Saint Gregory ordained the litanies, called the greater litanies, to be faid. To Saint Philip and lacob, the elder, the first of May, to Saint Peter and Paul, the twenty nine of Iune, the twenty foure day of which moneth is dedicated to the nativity of Saint Iohn Baptift, the twenty five of July to Saint lames the younger, to Saint Bartholemen the twenty foure of August, to S. Mathew the twenty one of September, the twenty eight of October to S. Simon and Jude, the last of November to Saint Andrew, the twenty one of December to Saint Thomas, and the twenty feauen of the same month to the Euangelist Saint John, the next day before Saint Johns day is dedicated to Saint Steuen, the first Martir and the next after to the bleffed Innocents: the tenth of August to Saint Lawrence: the twenty threeof Aprill to Saint George! To Saint Martin and S. Nicholas onely of all the confessors are dedicated particular feasts, to the one the fixt of December, to the other the eleuenth of November: the twenty five of november to Saint Katherne the Virgin, and to Saint Mary-Magdalen the fecond of July. They have likewise appoynted one day to be kept Holy and dedicated to all the bleffed Angells, in the name of Saint Michells feaft the Arch-Angell and the first

first of Nouember, as a generall feast and common so-

lemnity to all the Saints and elect of God.

Furthermore vpon enery feuenth day, called by the name of Sunday, they have commanded all Christians, (as the Lewes did on their Sabboth) to abstaine from all feruile labours, which day they must onely spend in the seruice of God, and hearing of Masse in the Church, to heare the Gospell and precepts of faith explained and taught by the Priests in their Sermons, and to pray and make fatisfaction to God for all fuch offences, whereby wee have cause to feare that wee have in the other fixe dayes any way prouooked the wrath of God towards vs. In times past every fift day was in this manner kept holy, but least wee should seeme to leane vnto the custome of Idolaters, who on that day did facrifice to supiter, it was otherwise determined. Moreover the Priests and people did vicenery Sunday and Thursday, before Masse, to goe: on procession about the Church, and then the Priests. sprinckled holy water vpon the people, and this ceremony did Pope Agapite institute, in remembrance of the Afcention of Christ in that glorious day of his resurrection on, which is celebrated with a perpetual festivitie, Sunday after Sunday, as it were by so many Octaves all the yeare about. All the Cleargie and people by the institutions of the Church, were wont to watch all those nights which went before the principall solemne feasts, but in respect of fundry enormous scandalls and crimes committed in the darke, by lewde people, under pretext of watching, that vie was taken away and prohibited, and insteed thereof the day immediatly before every such solemne feast, was commanded to bee fasted, which fasting dayes doe yet retaine the name of Vigils.

The ancient Fathers have determined that the Church shall represent vnto vs foure things in her yearly service. from Septuagesima funday (so called of the seauenty dayes included between that & Easter) the Church representeth. vnto vs, the fast of our Lord Iesus Christ, his passion, death and buriall, and besides these, the miserable fall of our forefathers, as also those grosse errors of mankinde, through which being drawne from the knowledge and worship of the true God, they have fallen to the prophane worthip of Idols, and malicious divels, together with the flavish. and intollerable feruitude, which the people of Ifrael were fubiect vnto vnder Pharoa King of Egipt, for which cause the bookes of Exodus and Genesis are read in the service of the Church, which all that sime weareth a mourning habite both in her service and ceremonies: from the Offanes of Easter till the Octaves of Whitfuntide, the Church celebrateth the Refurrection and Ascention of Christ, and the comming of the Holy Ghost, and withall the redemption and reconciliation of mankind to God the Father by his sonne Christ, of all which the Reduction of the children of Israell to the land of Promise was a figure; wherforethe bookes of the New Testament are then read, and all things expresse mirth and rejoycing. From the Octaves of Whitfunday till Aduent (which is twenty weekes and more) wee are appointed to celebrate the miracles and conversation of our Saujour Christ, whilest hee lived amongst vs in the world, as likewise that long peregrination of mankinde, from generation to generation, fince the redemption of the world, even to the last day thereof; Wherefore in respect of the multirude of vncertainties, through which wee are toffed like a thip in the raging fea, the Church exceedeth neither in joy nor fadnesse, but

to the end that we should walke warily, and be able to refift all turbulent stormes, she readeth for our instruction and hartning, diuerse bookes of the New and Old Testament.

Moreover, from the time of Aduent to the feast of the Natiuity, wee are put in minde of the time betwixt Moles and the comming of the Messias, in which interim mankinde beeing affured of their faluation by him, out of the law and Prophets, did with most ardent desire expect his comming and future raigne over them, for which cause they have caused the Prophets to be read, and this time to be fasted, that the Church being instructed in the one, & exercised by the other, should both worthily and joyfully as it were with one continuall folemnity, celebrate the nativity of Christ her Saujour which alwayes falleth the weeke after Aduent) till Septuage Sima, receiving him into the world with all denotion, and with condigne toy and exultation, accepting the first apparance of their saluatio. The Oracories or Temples which are viually called Churches, they would not fuffer to be erected without licence of the Bishop of the Diocesse, whose office is (after all things necessary for the buildings bee-prepared, and the place where it shall stand agreed upon) to blesse the first corner stone of the foundation, to put on it the signe of the croffe, and to lay it Eastward towards the Sunne rifing, which done, it is lawfull for the workemento lay on lime, and to goe on with their building. This Church is to bee built after the forme of mans body, or of a crosse: The Quire in which the high Altar is to bee placed, and where the Clergie doe fing (whereof it is fo called) must represent the head, and it is to bee built towards the East, and to bee made rounder and shorter then the

the rest of the building, and because the eyes are placed in the head, it is therefore to be made more lightfome, and to be seperated from the body of the Church, with barres as it were with a neck: adioyning herevnto, must stand a steeple, or more properly two, on eyther side one, insteed of eares, and in these ought bells to be hanged, to call and fummon the people by their found to divine service. The lower part of the building must be enery way so disposed, as that it may aptly expresse and represent the armes and feete, and the rest of the body, with a conucnientlength and breadth. There ought to bee also a priuate roome with partitions, which is viually built under one of the Turrets, having a doore opening into the Quire, in which the holy Veffels, ornaments and other necessaries belonging to the Church may beekept: This private roome is called the Vestery. There must bee two rowes of pillars, vapon the toppes whereof the roofe must rest and bee supported; and the Altars must leane to the lower parts.

The Altars are alwayes to bee decently conered with two linnen clothes, having a crosse set vpon them, or a shrine, containing the Relicks of Saints, two Candlesticks on each end, and a booke. The walls both within and without must bee fretted and carued with variety of sacred Images: In every parish Church there must be a hollow Font stone, in which the hollowed water to baptize withall is preserved and kept. Vpon the right side of the Altar must stand a Pix or Custodia, which is either set vp against the wall, or carued out of it, in which the blessed sacrament of Christs body, holy oyle to annount the sick, & Christie for those which are baptised, is to be kept fast shut vppe: Furthermore in the midest of the Church must be placed

a pulpit, out of which the Curat on festivall dayes teacheth the people all things necessary to saluation: The Cleargie onely are permitted to fit in the Quire, and the laitie in the body of the Church, yet so deuided, as that the men take place on the right side, and the women on the left, both of them behaving them-felues modeftly and denoutly, and diligently anoyding whatfoeuer is oppolite to good manners and Christian religion: In the Primitive Church the manner was both for men and women to fuffer their haire to grow long without cutting, and to shew their naked brests; nor was there much difference in their attire. Saint Peter the Apostle did first command that men should cut their hayre, and women should couer their heads, and both should bee apparelled in distinct habites: That there should bee layde out to enery Church a peece of ground, in which the bodyes of Christian people, deceased, should be buried, which peece of ground is called the Church-yard, and is hallowed by the Bishop, and hath all the priviledges belonging to the Church it felfe.

The funeralls of the departed are not solemnized in all places alike; for some weare mourning apparell sequen dayes together, some nine, others thirty, some forty, some sifty, some an hundred, and some for the space of a whole yeare. The Toleran Councell hath decreed, that the dead body shall be first washed and wraped in a shrowd or sear-cloth, and so carried to the grane with singing by men of the same condition, as Priests by Priests, and lay solkes by lay solke, and that a Priest should goe before the coarse incensing it with Franckincence, and sprinckling holy water on it, and that it should be elaide in the grate with the face vpwards, the seete to the East, and the head

to the west, the Priest vang certaine imprecations all the while the Sexton is covering the dead body with earth. And to shew that a Christian is their buried their must be erected at the gate a croffe of wood with a wreath of Iny cypresse or bayes about it. And these bee the institutions of the Christian religion.

The end of the fecond booke.



THE THIRD BOOKE.

Of the most famous countries of Europe the third booke. CAP. I.



EXT vnto Asia order induceth mee to speake of Europe, the third part of the world, which is so called of Europa the called. daughter of Agenor King of Phanicia, who was rauished by Inpiter & brought into Creet.

It is bounded on the West with the Atlanticke sea, with The limits of the Brittish Ocean on the North, on the East with the riuer Tanais; the poole of Mæotis, and the sea called Pontus (which

The commen- (which is the Sea betweene Mœotis and Tenedos) and dations of Ev. with the Mediterranean Sea on the South.

The soyle of Europe is of dinerse sorts and qualities, very aptly besitting the vertue and disposition of the people of each seuerall Prouince, every one transferring the commodities of their owne countries vnto other nations: for Europe is all habitable, some little part onely excepted, which (by reason of the extremity of colde) can hardly bee indured, which is that part that is neerest vnto the river Tanais, and the poole of Meotis, as also those that dwell vpon the banckes of Borysthenes, which live altogether in Chariots.

That habitablest part of the Region which is also extreame cold and mountanous, is very hardly inhabited, and difficult to dwell in, and yet all the difficulties and extremity thereof is well mitigated and appealed by honest and good gouernors, even as wee see those Greekes which dwell vppon mountaines and rockes, live indifferently well, by reason of their great care and providence of Civilitie, Artes, and vnderstanding how to live.

The Romaines also receiving vnto them many people out of those cragged and cold countries, (or vnfrequented for other causes) which naturally were barbarous, inhumaine and insociable, have so reclaimed them, by mingling them with other people, as they have learned those rude and sauadge people to live together soberly and civilly.

The Inhabitants of so much of Europe as is plaine and hath a naturall temperature, are apt to line orderly; for those which dwell in temperate and fortunate Regions, be quiet and peaceable, but the rough and difficult places are inhabited by quarrellous and cumbersome people,

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and yet all of them participate their commodities one with an another some helping and furnishing others with weapons, some with fruites, and some with arts and instructions of manners; the inconveniences and hinderan. ces which happen to those that vse not this reciprocal avd is most apparant, for that the other by meanes of this mutuall intercourse of commodities are of sufficient power & puilfance to carry weapos, wage war, and defend themfelues, fo as they bee neuer vanquished, vnlesse by a greater number. And this commodity also is incident and naturall to all Europe, as that it is plaine and euen, and diflinguished with hils, wherby it is in al parts limitted, wel ordered, civill and valiant : and (that which is more) well disposed to live in peace and tranquillity : so as what first by the Greeian forces, next by the Macedonians, and lastly by the Romaines, no maruaile though it hath archived great conquests and notable victories, by which it plainely appeareth, that Europe is sufficient of it selfe, both for war and for peace, as having a competent and fufficient number of able fi ghting men, and husbandmen and Cittizens enough belides.

Evrope moreouer aboundeth with the best fruites and those which be most profitable for mans life; and all manner of mettells whereof is any vse, besides odors for facrifices, and stones of great worth, by which commodities, both poore and rich haue sufficient meanes to line: It yeeldeth also great store of tame Cattell, but very few ra-

uenous or wi'd beaftes.

And this is the nature of Evrope in generall, the first Particular part whereof East-ward is Greece.

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other

Of Greece and of Solons lawes which hee made for the Athenians and which were after establi-Shed by the Princes of Greece.

CAP. 2.

The discription of Greece.

Thermopile.



Reece(a country of Europe) was so called of one Gracus, who had the government of that country: It begineth at the straights of Ishmus, and extending north and south, lyeth opposite to that part of the Mediterranean sea which is called Ægeum, on the East, and on the West to

the sea Ionium: as the hill Apennyne devideth Italy in the middle, so is Greece seperated and devided with Mountaines called Thermopilæ, the toppes of the hills stretching in length from Leucas and the Weasterne sea, to-

The vemost hills towards the west bee called Octa, the

wards the other fea which is Eastward.

highest whereof is named Callidromus, in whose valley there is a way or passage into the Maliacan gulse, not about threescore paces broad, through which way, (if no resistance bee made) a whole hoste of men may bee safely conducted: but the other parts of those hills bee so steepe, craggy and introcate as it is not possible for the nimblest soote-man that is to passe ouer them: there hills bee called Thermopilæ, of the piles or bankes that stand like gates at the entrance of the hills, and of the hot waters that spring out of them: by the sea side of Greece ly these regions, Acarnania, Ætolia, Locris, Phocis, Bæotia and

Eubæa, which are almost annexed to the land: Attica and Peloponesus runne further into the sea than these

The Region of Greece.

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other countries do, varying from the other in proportion of hills : and vpon that part which is towards the North it is included with Epirus, Phirrhabia, Magnefia, Theffalia, Phithiotæ and the Malican gulfe.

The most famous and renowned citty of Athens, the nurse of all liberall sciences and Philosophers, (than the Athens, and why so called. which there is no one thing in all Greece of more excellency and estimation,) is scituated betwixt Achaia and Macedonia, in a country there called Attica, of atthis the Kings daughter of Athens, who succeeded Cecrops in the

kingdome and builded Athens.

Of this Cecrops it was called Secropia, and after Mosfopia of Moplus. And of lan the sonne of Xutus, or (as lofe. phus writeth) of lanus the sonne of laphet, it was called Ionia: and laftly Athens of Minerua, for the Greekes call Minerua Athenæ : Drace was the first that made lawes Draces loves for the Athenians, many of which lawes were afterwards to the Athenia abrogated by Solon of Salamin, for the too seuere punishment inflicted vpon offenders: for by all the laws which Draco ordained, death was due fo revery little offence, in fuch fort as if one were convicted but of floth or Idlenesse, hee should die for it, and he which gathered rootes or fruits out of an others mans grounds, was as deepely punished as those which had murdered their parents. Solon deuided the citty into focieties, trybes or wards, according The citty of to the estimation and valuation of every ones substance dedinto socie and reveneus. In the first rancke were those whose sub- ties by solon, stance was supposed to consist of five hundred medimnis those which were worth three hundred medimni, and were: able to breed and keepe horses, were counted in the second order, and those of the third degree were equall in: substance to the second, the charge of keeping horses

onely excepted: And of these orders were all magistrates and high officers (for the most part) ordained, and, those which were vnder these degrees were in the sourth rancke, and were called mercenary, and were excluded from all offices, saving that they might have the charge of pleading and decyding causes: This institution of civill government, Servius Tullius is supposed to have followed and imitated at Rome.

The councellin

Moreouer Solon appointed a Senate or Councell confifting of yearely Magistrates, in Areopagus: (though fome have reported that Draco was the founder of that afsembly) And to the end that hee might take away all occasion of civill diffention, that might happen at any time afterwards, and that the inconsiderate multitude should not trouble the judicial sentences, by their doubtfull acclamations, (as viually they did,) out of those foure trybes that were then in Athens, hee made choyle of foure hundredmen, an hundred out of enery trybe, giving them power to approue the acts and decrees of the Arreopagites, if they were agreeable to equity, if other-wife to councell them and annihilate their doings: by which meanes the state of the citty (stayde as it were by two fure anchors) seemed secure, vnmoueable and of likelyhood to continue: if any were condemned for parricide, or for affection and viurping the cheefe gouernment, they were excluded (by Solons lawe) from bearing rule, and not there onely, but all those also were barred and prohibited to beare offices, that if any fedition were fet a foote in the citty, flood neuter, and tooke nether part: for hee thought it an argument of a bad Cittyzen, not to bee carefull of the common good and peace of others, when hee him-felfe hath setled his owne estate and designes in safety: amongst

Amongst the rest of Solons acts this is most admirable, A Brange law whereby he graunted liberty that if any woman had mar-for women. ried a man ynable to beeget children, thee might lawfully, and without controulement, depart from him and take vnto her any one of her husbands kindred whome shee liked beft.

Hee tooke away all vie of mony-dowries from amongst Mony dowries them, so as a woman might take nothing with her from forbidden. her fathers, but a few clothes and other trinkets of small worth, fignifying thereby, that marriages should not bee made for mony, but for love and procreation of children, least their euill life might bee a blotte and skandall vnto

them after their deaths.

If any man flaundered his neighbour, ether at the folemnization of their divine ceremonies, or at their fessions and Against stant publike assemblies, hee was fined at foure drachmas : derers, Hee graunted power and authority vnto Testators, to difpose and bequeath legacies of mony, and goods amongst whome they pleased: whereas before (by the custome of the country) they were not to bequeath any thing from their owne families, and by this meanes friendshippe was preferred before kindred, and fauour before allyances: Neuertheleffe this was done with fuch caution and prouifion, that noe one could graunt fuch legacies, beeing mooued there-vnto either through their owne franticke madnesse, or by the subtill and undermyning perswasions of other, but meerely of his owne accord and good difcretion.

Hee forbad all mournings and lamentations at other mens funeralls, and enacted that the sonne should not bee bound to relecue his father, if his father had not brought

brought him vp in some arte, or profitable occupations nor that bastards should nourish or resease their parents, and his reason was this, that hee which forbeareth not to couple with a strumpet, giueth euident demonstration, that he hath more care of his owne sensual pleasures then of the procreation of children, and thereby hee becommeth vnworthy of reward or releese of such children, if the fall into pouerty.

The punishment for adultery.

Besides these, Solon judged it meete, that the adulterer apprehended in the deed doing, might lawfully be flaine: and that he that forced and rauished a free-borne Virgin. should be fined at ten Drachmas. He abrogated and tooke away their ancient custome of felling their daughters and fifters, vnleffe they were conuinced of whoredome: and amongst others of his acts and decrees, these are likewise to be found: that who focuer was victor in the games of Mmos, was rewarded with an hundred Drachmas : and he that got the best in the games of Olimpus, had five hundred: He that killed a Dogge-wolfe, had fiue Drachmas out of the common treasury: but hee that killed a Bitchwolfe had but one: for the rewarde due for flaying the Dogge-wolfe was the worth of an Oxe, and the price of a Theepe for killing the floe-Wolfe: and their ancient manner was to perfecute thefe kinde of beafts, as enimies to their cattell and grounds.

A law for the maintenance of fouldiers children.

He ordained that the children of such as were slaine in the warres, should be brought up at the common charge, (that men by that meanes, beeing assured that their children should bee cared for, though themselves miscarry, might bee more throughly incouraged to sight, and behave themselves valiantly and venterously:) commanding also, that those which lost their eyes in the warres, should

flaine.

that had the ward of Orphanes should not keepe toge VV ards. ther in the same house with the childrens mothers, and that none should be gardians that might by possibility inherite the Orphanes goods of they should hap to die during their nonage and wardship. Furthermore he forbad all sewellers to reserve in their custody the stampe or seale of any ring, after they had sold it. And that hee which putteth out an otherseye should loose both his owne eyes: adiudging it also a capitall offence for any one to take up that which is none of his owne and keepe it to himselfe.

Furthermore hee established that Princes or rulers being found drunke, should be punished with present deaths adulting the Athenians likewise, to reckon and account their daies according to the course of the Moone.

Of all fruites and commodities, he only permitted war and honey to bee transported out of Artica into other countries: and he esteemed no man meete or worthy to be made free of the Cittie, vnlesse he were an artiscer and would with his whole familie come dwell at Athens, or such as were doomed from their native soile to perpetuall exile and banishment: These lawes being ingraven and recorded in woodden tables, were by Solon established to continue for a hundred yeeres, presuming that if the City were so long inured with them, they would ever after remaine without alteration: but Herodotus is of opinion that these lawes which Solon made for the Athenians, were enacted but for ten yeeres continuance.

Now that these lawes might be esteemed more facred and bee more carefully observed and kept . Solon, after

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the manner of other law-givers which fathered their statutes and decrees upon some one god or other, as Draco had done before him, avouched that Mineria was the author and inventor of his lawes, and so caused both the Senatours and people to sweare themselves to the performance therefore a stone which stood in the Senatehouse.

The original of the Athenians.

The Athenians were not strangers at the beginning, nor was their City sinst inhabited by anyrabble of wand ring people, but in the same soile they now inhabite, their were they borne, and the selfe same place which is now their seat and habitation, was also their original and soundation.

Their innenti-

The Athenians were the first that taught the vie of clothing, and of oyle, and of wine, instructing those which formerly sed vpon accornes, how to plow, plant, sow and gather fruites. In a word, Athens may justly bee termed the temple and sanctuary of learning, eloquence and significant connectation.

The three lawes made by Cecrops a-gainst momen.

The three lawes which Secrept enacted against women, (for the appealing of god Neptunes wrath, for that by womens suffrages Neptune was scorned, and Mineral preferred before him were then in force and observed, which were these. First, that no woman should enter into the Senate-house. Secondly, that no child should be called after his mothers name, and the third that no one should call women Athenians, or women of Athens, but women of Artical that have been asset to the contraction and the contraction and the contraction of Artical that have been asset to the contraction of Artical that have been asset to the contraction and the contraction of Artical that have been asset to the contraction and the contraction are contracted as the contraction of Artical that have been as the contraction of the contraction of Artical that have been as the contraction of the contracti

How the Athenians bury those which are flaine in the watres.

Those which were flaine in the warres (according to Thurydides) were buried in this manner following. First they pitched up a tent, or panillion three dates before the funerals, wherein were put the bones of those which were

flaine, euery one laying some thing (what he thinketh fit-test) vpon his dead friends relikes, thereby to know him againe, then were the bones of al those which were slaine of each seuerall tribe, inclosed in chestes, or costins made of cypres tree, and every coffin carried by a feneral coach, or carre belonging to the tribe, whereof the dead parties were after this there was an empty bed, or herfe brought with them, purposely for such as were missing, and could not be found amongst the flaine bodies, which done all those which were present as well Citizens as strangers. indifferently conveied them forth, and interred them in a publike monument, or fepulcher necre vnto Califfus tombe, in the fuburbes of the City (the women all the while weeping and lamenting the loffe of their friends) which is the viuall place for buriall of all fuch as perifh derathron is in battaile: vnleffe they were of the Citie of Marathron from Attento who for their fingular and extraordinary valor and prowesse were intombed in their owne City. color valors

eletied De

MACCONTACK.

When they were thus interred, forme one choyle Cittizen effeemed for his wildome, and by reason of his dignity and worth fit for fuch an imployment, was elected and affigned, to pronounce a funerall oration, or fermon, in the due commendation of those which were flaine which being ended enery one departed to his feuerall home. orth gainer

And this was there viuall forme of buriall of fuch as were flaine in the warres in a sampflus ban apprentito

lawer mere entill and a not more lawdable. And first he

elected certain of the on it ancientel, wifelt & lagelt men common-wee on to confint and adulfe with the

interwhere we ecuer two created of all matters of fiere and goucenment, which were tholon of purpole Of Laconia and of the customes and ordinances of the Laconians or Lacedemonians.

dentes sen Sand



ACONIA (a Province in Peloponefus)is also called Ochalia, and Lacedemonia, of Lacedemon the fonne of Inpiter and Taygete, by whom afainous and mighty City was builded in that country and called after his name La-

cedemon: This Citty was likewife called Sparta of Sparsus the sonne of Phoronew, and was the Palace or Court of Agamemione to their of sold Heury of

Lycurgus, law ginen to sbe Lacedemo. Bians.

When Lycargus that famous Philosopher, brother vnto King Polydictes, gouerned in Laconia, (as tutor or protector vnto his brother Palydictes sonne) hee altered the flate of that City and Country, and adorned them with wholefame lawes and good ordinances, the people where of before his time were the worff mannered, and had the least government (both in their owne carriages & towards Arangers almost of al the people of Greece, as ving no commence, custome nonconversation with other people.

Eight and twenty Elders elected De. mocratia.

> Lycurgus therefore couragiously taking the matter vpon him, abrogated and difanulled all their auncient lawes. ordinances and customes, and in their steed instituted lawes more civill and much more lawdable: And first he elected certain of the most ancientest, wifest & sagest men of, al the common-wealth, to confult and aduise with the Kings (whereof there were euer two created) of all matters of state and gouernment, which were chosen of purpose

monia.

to be Arbitrators and indifferent ympires betwixt the power of the Kings, and the force of the multitude to the end that neither the one should rebel through contuma. cie and stubbornesse, nor the other oppresse by reason of their gouerment and greatnesse; of these Seniors or elders (according to Areflotte) there were eight and twenty, who were euer affifting and aiding the Kings, carefully prouiding that neither the government of the people should be of two great force, nor that the Kings should tyrannize ouer the commons, and that all the rest of the multitude should be made acquainted with whatsoeuer was decreed by this order.

Many yeeres after this, voto the government of the O'garchia or people was added the power and authority of the Epho- government of ri, or Tribunes (which were Protectors of the liberties and benefits of the commons against the power of the Nobles) which kinde of gouernment in the Greeke tongue is called oligarchia, that is the government of a few: and this manner of government was purposely ordained as a bridle, or reftrainte vuto the administration of the Kings and Elders when they seemed ouer violent and outragious towards the commons, and was annexed vnto the other, in the hundreth yeere after the death of Lycurgue, when Theopompus raigned in Lacede-

One institution ordained by the Olygarchia, or Protectors of the comons, was the division of their grounds, for those Protectors perswaded the multitude of the commons, that every one should yeeld up al the grounds they formerly had in their possession & occupation, & that the to each one shold be distributed an even & equal portion. For their opinion was that every Citizen should contend

The division of their land by the Olygarthy.

The vsc of money prohibited and iron money made.

to excell others in vertue and vnderstanding, and not in riches and ryoting. The whole land was therefore deuided into nine and thirty thousand parts, the fields adioyning to the City and belonging to the Citty into nine thousand, and the rest of the land which lay in the country, and was occupied by farmers, was three times as much & more: so that every portion was such as would yeeld feuenty measures of corne caled Medimni yeerely to a man, and to a woman twelve. Lycurgus was once in a minde to make like division of all moveable goods, but fearing the enuy that for that cause might insue (for many feemed to take it discontentedly) hee forbore to doe it, yet he veterly tooke away all vie both of filuer and gold from amongst them, and brought in iron money, and stamping it crosse wise like the letter X commanded that it should be of little value, whereby all occasion of stealing was avoided: and to the end that the iron, whereof that money was coyned, should not be defired for other purposes, he caused it when it was burning and glowing hore, to be quenched with vineger, that being thereby mollified and fortned, it might ferue to no other vse : This done he rejected all arts, as things meere vnprofitable and friuolous, which were then easie to be rejected, for the vie of filuer and gold being once prohibited, the artificers departed thence of their owne accord, confidering that iron coyne would stand them in no steed in other places.

After this (that he might veterly extirpate and roote out of the City all ryotting and excesse) he instituted publike feasts, wherein he commanded that both poore and rich should sit and eate together in one place, and at one table, without difference or exception of persons:

And

And if any came to that diet, in that publike place, fo gallant and gorgeous that his queafie stomake would not ferue him to eate with fuch companions, or that he would not be pleasant at his meate, hee was chidden and reuiled of all those that sat the Table with him, as an vnthrift, and a waster, by which ordinance all pompe and sumptuousnesse was veterly avoided : at this institution the great and welthy men beganne to grudge and repine, and were so much incensed against him, as in a rage they violently rushed vpon him and strooke out one of his eyes with a staffe, wherevoon hee ordained that no Spartane whatfocuer, should ever after that time come to meate with any staffe or other weapon. This their manner of dyeting together, they called (Philias) which is as much to fay as friendthip, for doubtleffe it was an argument of publike friendship and great humanity, and might well be tearmed (Phiditia) that is fellowship, or fraternitie: besides that by this their dyeting together, they were very much given to fparingnesse and parsimony.

Those which by reason of their sacrifycing, or hunting were absent from their meales, were permitted
to dine and sup at home, but all others ought to bee
there present, all excuses set apart, and every one
allowed for the vpholding and maintaining of this common diet, yeerely, a certaine measure sull of sine meale
or slower called Medimnum, eight measures called
(Corus) full of wine, sine pounds of cheese and two pounds

and a halfe of figs.

Children also frequented this common banquetting place, as the schoole or vniuersity of temperature and all

ciuil discipline, for there they accustomed to commune and confer together soberly addiscreetly, their they learned to iest and bourd pleasantly and merily, and to quippe and taunt one an other without scurility or offence.

The Spartans in their wining, and accompanying with women (by reason of their continuall warres) regarded not chastitie, so much as procreation and increase of issue, and the husbands were so louing and obsequious to their wines, as they would call them their mistresses.

Men called their mines their mistres fes.

Maides exer-

Maides practifed and exercised themselves in running, wrestling, throwing stones, slinging and darting, that (flying and shunning idlenesse, and all womanish nicenesse) they might bee thereby more strong and lustie, and better able to indure the paines of child bearing : in doing which excercises, they went naked like boics in fight of all men, and would daunce and fing at folemne feasts in the presence of young men: which nakednesse was neither inconvenient, nor dishonest, for they were. couered with shamefastnesse, without the least touch of impudency or wantonnesse: and hereof insued a toward. nesse and naturall aptnesse in the women of Laconia, for any action: They which lived fingle and were never married, were excluded from those publike games and excercises of naked virgins, and (the more to disgrace them) were constrained to goe naked themselues about the market place in the winter season, least they should have as much honour, and estimation with young men as those had which were married.

The marriageable virgins were maried, or rather stolne away perforce, and the bride being conducted into her chamber

chamber sheared the haire of her head close to the skin. and then the bride-groome going in to her, vnloofeth her girdle, and accompanieth with her in the night time onely. without once seeing her in the day time, before he hath got her with child. The care and regard of their children and iffue was committed to worthie men, and it was law old men that full for any old man (for cause of increase and procreati- had young on) to bring forme young man that was honest and well wines permit thought of, to lye with his wife, and if the conceived with to be with the. child by the stranger, he would repute it as his owne child, and bring it vp as his owne, nor was it accounted a sharme for any to perswade such old men that had chast wives, and fit to bring foorth children, that they might bee with them to bring foorth feed out of so good a foyle: for they laughed at the folly of fome people, that would pur their mares and bitchesto couple with the best makes they could get, (of their kind) sometimes for hire, and somtimes for love and favour, and to keepe their wives fo warily vnder watch and ward, that none might lie with them but themselues: whereby their issue be either mad and distracted, or otherwise very weake and feeble, vnfir for any exercife.

Parents might not bee allowed to educate and bring vp their owne children themselves; but so soone as they were borne, they were brought into the ffreetes amongst thepeople, vnto a certaine place there called (tefchen) where they were nourished, vntill they were of some stature, and then the formes and lineaments of their bodies, were peruled by certaine ouer-feers, and whofoeuer was allowed by these ouer-seers, had assigned vnto him one of those 9000 portions of ground, into which the soile beloging to the city was divided: but those which were weake

and deformed, weare brought vnto a fleepe rocke not far from Taygetum', called Apotheca, where they were throwne down headlong as vnprofitable for the commonwealth. The women vsed not to wash their children with water, but with wine, by the application of which liquour, it is most certaine, that their bodies would be weakned and made feeble, if they were any wife fubiect to the falling euil, nor would they apply any thing to them, to ftrengther. and keepe their naturall heate, nor wrap them in fwathing clothes, or vie them to whittles, or rattles, but brought them up in solitarie and darke places, and therfore (by reafon of this feuere education) many people of other nations would have their children nourished and brought vp.

by Lacedemonian nurses.

These children when they accomplished the age of seuen yeares, began to exercise themselues in the companie of their equals, and to get fuch learning as was necessarie for them, attaining to all other disciplines by their owne industrie and indeauor, they were shorne and shauen to the skin, and went bare-footed, and bare legged, and when they were twelve yeares of age, they allowed them one cote, but they were prohibited bathes, and all things elfethat might nourish their naturall heate: the beds whereuppon they tooke their reft, were made of reedes, wherein (in the winter time) they accustomed to put a kind of this files which they called Licophona's. There was one created and ordained to be governor and tutor over the children, whom they called Iren: this Iren taught them of the bigger fort, to get and prouide wood and fuell, and the leffer fort to fteale and carry it away, to intrude themselues into the company of their betters, when they were at their bankets, and from thence to filtch and purloine what they could could get, and those which were apprehended and taken in the deed doing were whipt and driven away, not for because it was an offence to steale, but for that they did it not warily and advisedly. Some he would command to sing, some other to propose subtill and witty questions, the answerers whereof must be both sharpe and sudden, and if any were found negligent in performing their exercise, the stren would bite them hard by the thombe in the way of correction. Moreover, they were taught to vie grave speeches, but such as were mixed with some mirth: and in sew words to comprehend whole sentences, in such manner as it was an vivall proverb to say, That it is more easie to play the Philosopher, then to imitate the concise manner of speaking of the Lacedemonians.

It is worth the labour to expresse and set downe the exercises of each seuerall age, and what contention and emulation was amongst them, who should most excell in vertue. The whole people were distinguished into three companies or quires, according to their ages, and first, the troupe or assembly of old men, (when in their solemne sacrifices they began to sing) pronounced with a shrill voice these words following, We were once young and lustic, to whom the young men following after, make this answer, And we now are young and lustic, and thereof you shall make trial if you please. And lastly, the Quire of children comming hindermost, pronounce and say, We shall

once be as good as you and better.

Plutarch reports, that a certaine modulation and meafure in musicke, which was observed and practiced by the Laconians, continued untill his time, and which they were accustomed to sing to their fluites or pipes, when they set upon their enemies. Thucidides also (the reporter of this Laconian The manners and customes L B. 2.

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Laconian institution) hath written, that those musically songs, and harmonic set vnto their slutes, were vsed in the wars, but hee denyeth, that they were vsed in any ceremonies of Religion, or for the performance of divine service, nor yet thereby to encourage mens minds, or to incite and provoke them to sight, (as the hornes and trumpets were wont to do amongst the Romaines) but that at their meeting together, they might enter into the battell by little and little, as it were, with equall and measured paces, and not to suffer their orders and ranckes to be broken or scattered.

There is a verse extant of the Lacedemonian Poet, whereby it appeareth, that the Spartans vsed not onely the suite and pipe in the on-set of their battels, but the musical found and consent of the harpe also. Which cu-

frome may seeme to be derived from the Cretans.

Herodotus writeth, that Haliattes King of Lydia, in the wartes hee made against the Milesians, had not onely pictures and minstrels in his campe, to delight his care, but (a thing vnsit to be reported, because it seemes somewhat incredulous) the daintiest fare that could be gotten by any possible meanes whatsoever. The Romaines (besides the noyse of hornes and trumpets) beganne their battell with exceeding great clamor and showting of souldiers, which is sarre different from that which Homer writeth of the people of Achaia: For they (saith hee) guarding and defending their forces, enter into the battell with quietnesse and silence.

The French-men (as Polybius and Lime report) vse dancing, tripping of the toe, and shaking their sheelds over their heades: and there besome barbarous people that enter into battell with howling and crying: by which variety

of

of customes wee may gather, that but few other nations follow and imitate the Spartans in their conforts and fymphony in mulicke, which they vie in their wars vob ghintel

Moreover, the Spartans fashion was to keepe their haire and beards long from their youth, according to that memorable and worthie faying of the Law-giver himfelf. which was, That mens bodies bee much more beautifull and comely, when their heades bee thicke growne with haires, and smoothly combed, then otherwise they would bee, if their baire were fhaggie, rugged, vncombed, and not lawfull for any one to engrave or imprint the follow

The King when he beginneth battaile, facrififeth a fhee-goate to the Mules . They vie one certaine and ftrict kind of living, both at home, and in the warres: For they held, that they were not borne onely to themfelues, but for the good of their Countrie: They practifed no gainefull and commodious arts, but were wholly employed in the studie of matters belonging to martiall difcipline, fpending their spare time in follemne banquertings, by which meanes it came to passe, that (as Plutarel hath very well noted) the Spartans neuer would; or if they would, yet they knew northow to line prinately, with a felfe-regard, but were wholly denoted to the common mane pare, or elle (as Platare writeinduos nisht to boog

The Sparranes as they differed from all other nations The manuer of in many other things, fo did they in giving their voyces electing offifor electing of Officers: For there were a few picked our from the rest to undergo this businesse, who were inclosed in a Chamber next adioyning to the Councel house, where they should neither see nor bee seene of any; and then as the names of the Competitors were particularly drawne out one after another and at happe-hazard

they

TORGIE

Lug.

they did diligently marks and observe the applause and asfent of the people vneo enery name, adultedly noting and fetring downe in a table, who had the greatest applause, and who the least, which beeing afterwards openly reade, it was thereby knowne which of the competitors had the memorable and worthie faving of the Law resovov flom

Furthermore Lycurgus was the first that (remooning all Superficion) permitted the Cittizens to bury the dead bodies in the cittie, allowing the plots of ground about the Temples, whorein to erect their monuments ; but it was not lawfull for any one to engrave or imprint the name of either man or woman vpon their fepuleher, but the names of those onely which were manfully flaine in the wars: nor to lament for those which were dead about the space of e-For they held that they were not borne on daysh foul

The citizens moreouer were refrained from travelling into other countries, left they should bring into their cittie strange customes and manners; and all strangers and trauellers which arrived there, were bard and excluded from out their citty, (valeffetheir prefence were profitable to the common-wealth;) left (as Thueydides faith) forraine nations should learne, and be partakers of the Laconian discipline, which may justly be tearmed a very inhumane part; or elfe (as Plutarch writeth) left by the mutual concourse and passage too and fro of drangers, new specches and languages might creepe into the cittie, from whence might proceed new judgements, and dissonant defires, which to the common-wealth would bee matters most pernitious and dangerous. Young men hee allowed to weare but one coate throughout the whole yeare, nor might any one go finer; or fare more daintily then others did. He commanded, that nothing should be bought with readie

readic money, but by exchange of wares and commodities: & that children (when they were of the age of twelve or fourteene yeares) thould not be suffered to come into the market place or chiefe part of the cittie, but were brought into the fields, to the end they should not spend the prime of their youth in luxurie and wantonnesse, but in labour and painfulnesse, ordaining that they should have nothing layd under them to sleepe upon, and that they should eate no pottage not gruell, nor once returne into the cittie before they were men.

He ordained also, that may des should be married without portions, to the end that none should couet wines for
their wealth, and that husbands might carrie the more seueritie ouer their wines, when they could not upbraide
them with the greatnesse of their portions, and how much
they were advanced by them; that men shold be esteemed
honourable, not for their riches and greatnes, but for their
age and gravities, for old age was held in more reverence
and reputation amongs the Spartans, then in any other
countrie besides.

To the Kings he granted power ouer the wars: to the Magistrates, judgements and yearely successions: the kecping and custodic of the lawes to the Senate; and to the people, power and authoritie both to elect the Senat, and to create Magistrates whom they pleased.

Now for because these new lawes and institutions (all former enstomes beeing dissolved and abrogated) seemed very harsh and dissicult, he sained, that apolto of Delphos was the author and muentor of them, and that fro thence (at the commandement of that god) hee brought them to Sparta, thinking thereby, that the stage and reucrence of religion, would vanquish all rediousnesse and itkesomnesse.

of

of ving them. And finally, (to the end his lawes might remaine and continue to all eternitie) he bound and obliged the cittizens by an oath, that they should alter none of those lawes which he had made and established for them, whill he himselfe returned back vnto them; alledging, that he intended to go to Delphos, to aske counsell of the Oracle there, what he shold alter or adde to his lawes, which done, he tooke his iourney to Creete, and there lived in perpetuall exile, commanding, when he lay vppon his death-bed, that as soone as he was dead, his bones should be cast into the sea, lest by any chance they might be conveyed to Lacedemon whereby the Spartans might suppose themselves absoluted and released from that oath which they had taken, not to alter those lawes before his returne vnto them.

Lycurgus exild bimfelf voluntarily.

> It is not amisse in this place to describe, and set foorth, what honors and dignities the Spartans were wont to gine to their Kings. And first, they had two Orders or Estates of Priests, attending vppon them to do sacrifices, one of the Lacedemonian lupster, and the other of the celestiall Impiter: and their law of armes was, that vpon what peo. ple or country the Kings intended to make warres, it refted not in the power of any of the Spartans, to prohibite or gaine-fay it: for if they did, they offended so haynously, as they would hardly purge themselves: that in their marching and fetting forward to the warres, the kings should go foremost, and be last in the retraite. And that they should have an hundred choice and selectmen to be their guard: that in their expeditions and fetting forward on their voyages, they might have what beast they would for facrifice, and that they might take to themselves the hides and skins of the beats that were offered. And these were their

their priviledges in the warres. And the honors and dignities attributed vnto them in time of peace, were thefe, when in their Common-wealth, any banquers were made for the death of any great man, the Kings should fit downe first, and be first ferued, and that they two alone should have betwixt them twice as much meate, as all those that fate with them, besides the skinnes of all beasts sacrificed. Moreouer, in the Kalends of euery moneth, they had each of them a beaft given them from out the revenues of the cittie, to be facrificed to Apollo, a measure of fine wheate flower called Medimnum, containing fixe Modia, and a measure of wine, called a Laconian quart.

In the beholding of fingle combats, the Kings preceded and gouerned certaine places, having for their affistants what Cittizens they pleased: And each king might choose two Pitheans, which were such as were wont to be fent to Delphos to aske counsell of the Oracle, and these did commonly diet with the Kings. The Kings allowance when they came not to meales in the vivall place was two measures full of fine flower called Chanices, or Chania, (which is much about halfe one of our peckes) and a meafure full of wine called Cotyla, that is as much as Sectorius, (which is about a pinte and an halfe English:) but when they were present, they had double in quantitie as much of every thing as all the rest that sate with them.

The Kings were to determine who should be husbands of orphane maydes, whose parents were deceased, when ther he to whome the father bequeathed her or hee on whome the mother bestowed her: they had power also ouer common wayes, and ouer fuch as made adopted fons against thekings minds: they had seates in the Councell or Senate-house, (which confisted of 28. Senatours;)

wherein

wherein they might fit at their pleasures: but if they would not come thither, then two of the Senatours which were most neere and deare vnto them, represented their persons, and had power to pronounce to voyces or suffrages for the Kings, and two other for themselves. And such were the honors and dignities given to the Kings, by the Common-wealth of Sparta, while they lived, and when they were dead, these following.

First, certaine hors-men proclaimed and divulged the Kings death, throughout all Laconia: the like was done also by certaine women which walked uppe and downe about the cittie, striking and beating upon pots or kettles: which done, there must of enery house two, (one man and one woman, and both free borne) be stayned, soyled, and defiled with weeping and lamenting, which if they resused

to do, they were feuerally punished.

The Lacedemonians vied the same orders in their Kings Funeralles, as the barbarous people of Asia did: for in this manner did most of those barbarous people bury

their Kings.

The death of the King beeing thus divulged, the cittizens of Sparta summoned all their friends and kinsfolkes out of all the Countrey of Lacedemonia to the sunerall. And after many thousands both of them and of their servants, as also of the Spartans themselues, were there assembled, (both men and women mingled together:) they lamented and wept, beating and striking vppon their forheads, and rearing, and howling most bitterly, concluded their lamentation with this saying: That this last deceased king was the best of all their kings. And if any of their kings were slaine in the wars, they fashioned and pourtrayed an image like vnto him, and slaying it vpon a bed very richly surnished)

furnished) spent some ten dayes in the interring thereof, during which time there was continual vacation and ceasing from prosecuting lawes, and exercising instinct in places indiciall, nor was there any Sessions of Magistrates or Officers in all that time, but continuall lamentation and bewayling. And in this the Lacedemonians agreed with the Persians: for when the Lacedemonian King was dead, he which succeeded him, pardoned and released every Spartane of all his debt, what ever it was, that he owed either to the King or Common-wealth. And so likewise in Persia, he which was newly created king, remitted and sorgaue vnto all the Cittizens their tribute which they owed.

In this also the Lacedemonians imitated the Aegiptians: for in Lacedemonia, as wel as in Aegipt, both Cryers, Minstrels and Cookes succeeded their fathers in their arts and occupations,; so as a Cooke was begott by a Cooke, a Trumpetter by a Trumpetter, and a Cryer by a Cryer. Nor did any intrude themselves into another mans sunction or calling, but persevered and continued in their fa-

thers trade and vocation.

Of the Ile of Creete, and of the customes most common amongst the Cretensians.

CAP. 4.

REETE, (which is also called Candy) The discipline is an Iland situated in the Mediterranian of Creete. sea, and very famous and renowned for having in it an hundred Citries. This I-land (as Strabo writeth) is compassed vp-pon the north with the Aegean & Cree-

tish sea, and with the Libican or Africane sea yppon the

South: it lyeth towards Egila, and Cythera vpon the west, and hath vppon the East the Ile Carpathus, which lyeth in the midst betwixt Rhodes and Creete.

The whole Iland containeth in length two hundred and seventie myles, and sistie myles in breadth: and the circuite or compasse round about the Island, is sive hundred, eightie and eight myles. The most renowned Citties of Creete, be Gortyna, Cydonea, Cnossus, and Minois or Minon, which is the Kings seate: And of all the hilles in the countrey, the hill Ida is most famous, as beeing of an exceeding and wonderfull height, the length whereof (as Apollodorus saith) is two thousand, and three hundred Stadia, and five thousand and more in compasse: but Artimedorus saith: That it is not so much in compasse by a thousand stadia.

No venimous creatures in Creete,

In Creete live no noylome or offensive creatures, there be neither Serpents, nor owles bredde, and if any be brought thither from other places they dye instantly. There be aboundance of Goates, but sew or no Deere at all: it yeeldeth great store of the best and daintiest wines, and produceth an herbe called Diptamus (which is a byting and drawing hearbe, and by vs called Dittanie, Dittander, or garden Ginger:) and the Alanosa, which beeing eaten, is a present remedie against extreame hunger. It bringeth foorth also the poysoned and venimous Sphalangi: and a pretious stone called Idaus Dactylus.

It was first called Cureta, of the Inhabitants of Curetes, and now by contraction, Creeter Some others say, it was called Creete of one Cres, (who was some vnto supiter king of the Curetes) and some, of Crete the Nymph, who

was daughter to Hesperides. 100 300 100

The people (at the first) were very rude and barbarous,

till

till Rodomanthus reduced them to more civilitie and better manners, after whome succeeded Minois, who adorned and furnished them with more equitie and inflice. Plato fayth, that the Lacedemonians and other auncient citties of Greece, derived their lawes and ordinances from Creete.

But the good estate of that nation, was ouerthrowne and turned vp-fide downe, first, by the gouernement of Tyrants, and afterwards by the robberie and warres of the people of Cilicia: For the Cretans were very studious in divers sciences, and desirous of libertie, which they esteemed their Summum bonum, and supposed they possessed all such things as were not subject to the

wanton lusts, and vnlawfull desires of Tyrants.

They had a great care, prouident respect, and regard of Concord and Amitie, as they be mortall enemies to Difcord and Sedition, which are the nurses and fosterers of Couetousnesse, and vnsatiable defire of riches : and therefore the people of Creete in auncient time, lived very moderately and sparingly: their children frequented those meetings and affemblies, which they called Greges. And their young men (when they came to mans cstate) haunted and celebrated publike feastes, practising feates of armes, for the good and generall commoditie of the Common-wealth, and exercifing and inuring their bodies (in their youth) to all kind of labour and extremitie whatfoeuer, as heate, and cold, stormes and tempests, both by sea and by land, to runne through thicke woods and vn-euen pathes, to prouoke and stirre vppe brawles and contentions in places appoynted for their exercises: To bee skilfull and experienced in shooting and darting and viually to practife and frequent a certaine forme of

dancing in armour and weapons, inuented by Pyrrhus, and therefore called the Pyrrichan dancing or vaulting, in which dancing they vsed to bow and bend their bodies, the better to shunne and auoide weapons and wounds: Their garments were short Clokes or Cassockes, and soldiers shooes; and they esteemed of weapons and armour, as most rare and pretious gifts.

Moreouer, they were so skilfull and expert in sea-faring matters, as that it was an vsuall Prouerbe, if one dissembled, that hee knew not that which hee knew right well, to say, No more is a man of Creete acquainted with

the Sea.

All Marriages were made and solemnized betwixt equals: and it was lawfull and tolerable for Virgins to chuse and elect them husbands out of that troupe of young men: But the custome was, that their husbands should not take them from their fathers houses, before they were fit to gouerne an house, and play the good hous-wives at home: And their dower was, (if they had any brother)

the one halfe of the patrimonie.

Children by their law were instructed in learning, singing and musicke, and brought to the Feastes called (Syssize) where men were assembled, and there made to sitte downe uppon the ground, apparelled in base attire, and to fall out and brawle amongst themselues; and the boy of the best courage was made captaine ouer the whole companie: And every one as hee was of power, got the most companions uppon his side. Then would they go a hunting, and practise running. And uppon certaine dayes, the whole companie of children were put together, and taught to sing to the pipe and have, as is vsed in warres.

Some report, that the custome of this countrey-people was, to note their luckie and fortunate dayes with a white stone, and their dismall and vnhappie dayes with a blacke, though other-some ascribe this custome to the Thracians.

> Of Thrace, and of the barbarous manners of the people of Thrace.

> > CAP. 5.

HRACIA (which is now called Romania) is a Region of Europe, and accounted as part of Scythia: It lyeth next vnto Macedonia on the one side, having vppon the North the river Ister, the seas called Pontus and Propontis vpon

the East, and the sea Aegæum on the South. It was once called Scython: and after that Thracia, of Thrax the sonne of Mars, or else of the peoples rudenesse, and barbarous manners: for the Greeke word (1900) signifieth rudenesse and incivilitie.

This Countrey (as Pomponius writeth) hath neither fruitfull foyle nor temperate ayre, valesse in some places nearest vato the sea side: for it is maruellous cold and hardly bringeth foorth any fruite that is planted or sowed: for there be sew trees which yeeld any increase at all, and though they have many vines, yet the grapes never ripen and come to persection, valesse they be covered with leaves, to keepe the ayre and cold from them.

The Citties of Thrace which heretofore were of grea-

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rest same and renowne, were Apollonia, Aenos, Nicopolis, and Bizantium, (which was afterwards called Constantinopole, of the Emperour Constantine) who reedified and inlarged it, making it the chiefest seate of his most glorious Empire, and the head Cittie of all the East) Perinthos also, Lysimachia, and Calliopolis. The chiefest riuers are Hebrus, Nessus, and Strymon, and the greatest and highest hilles, Hæmus, Rhodope, and Orbelus.

The countrey is very populous, and the people very fierce and barbarous, in such manner as if they were all subject vnto the gouernement of one man, or that they were all of one mind, they were then (as Herodotus the father of Histories, is of opinion) a people inuincible, and the most valiant of al Nations: but because this is too hard a matter to bee hoped for, and too vnpossible to be expe-

cted, therefore be they weake and of little force.

In Thrace be many and divers Regions, distinguished by seuerall names, but all of them indued with like manners and opinions: the Getæ and Transi onely excepted, and the people that dwell about Creston 2: of which three forts of people, the Gete are of opinion, that they shall neuer die, but that (after their departure out of this lyfe) they goe instantly vnto Zamolxis their god: This Zamolxis was once the Disciple of Pythagoras, who (vppon his returne into Thrace) perceiuing how rudely, vnciuilly, and fortifhly the Thracians lived, (hee himselfe beeing formerly instructed of the manner of gouernement in Ionia) taught and furnished them with manners, lawes, and civill institutions, and after perswaded them, that those which kept and observed his lawes and ordinances justly, and as they ought, should after their deaths come vnto him into a place, where he would fray for them, and that there they should

should ever live and enjoy his presence & all other things that good were, by which meanes (having fetled in them a conceit of his god-head he withdrew himselfe from their fight, and (vanishing away they knew not whether) left the in a great defire and longing after him. And vnto this Zamolxis their god do the people as yet fend messengers, the manner of which superstition is thus, first they elect by lot one to vndergoe that businesse, and (putting him into a ship furnished with five watermen or owers) they in. struct him in those things which they cheefly want, and which he shall desire of their God & so send him away: Then doe they give charge vnto the mariners, that some of them shal hold three darts or jauclins vpright, and the rest to take the messenger that is sent to Zamolxis by the legges and armes, and to hoise and tosse him vp vpon their pikes or iauelin points, & then if he die sodenly they imagine that their god is appealed and well pleafed with them, but if he die not instantly, but languish and linger long, then they accuse the messenger as a wicked and lewde fellow. Whom after they have accused and blamed they forthwith fend an other, giving vnto him the like charge vnto the first.

These Thracian Getæ when it lightens and thunders, shoot arrowes and fling dartes up towards heaven menacing and threatning, as it were reuenging themselves of God, and for that they beleeve that there is no other

God in deed but theirs.

The Trausi agree with the Thracians in all other things, sauing onelie concerning their birthes and deathes: wherein this is their order. As foone as a child is borne into the world, presently all his kinsfolke

and friends flocke about him, bewayling greatly his natiuity, and saying, that seeing he is borne, he must of necessity suffer and indure all humaine and worldly calamities, and againe, when one is departed out of this life, they commit him to the ground with great ioy and exultation, shewing what and how many euills he hath escap-

ed, to live for ever in eternal happinesse.

But those which dwell beyond the Crestonæ haue many wines a yeere, and when a man dieth, there is great controversie amongst his wines (all their friends being accited to give their indgements of the matter) which of those wines was best beloved of her husband, and she that is adjudged to have beene deerest vnto him in his life time (which shee esteemeth a great honour vnto her) is both by the men and women, adorned and gallantly decked up and so brought unto her husbands tombe, and there killed by one of her own deerest friends, and interred with her dead husband, all the other wines lamenting, and accounting that a great crosse and difgrace unto them.

All other Thracians in generall sell their children openly, nor be virgins there restrained from accompanying with their neerest kin, no not with their owne fathers, but may lie with whom they please, and yet husbands be very chary of their wives chastity, for they buy them of their parents with great summes of money, and the signe them in the forheads with certaine markes, which kind of marking is held a very generous and worthy thing: but to be without those markes is an argument of ignominy and basenesse: where divers maides are to be married, those which be most beautifull be first taxed and prized, and beeing once prized their parents will not by any

meanes

Yet

meanes giue them in marriage for lesse money then they were rated at: and when all the fairest bee bought, then those which be deformed be fold at more easier prices, so

as in conclusion all goe away.

In their banquets both men and women sit round a-bout a fire, whereinto they cast the seeds of certaine herbes, which grow in those parts, the very smell and sa-uour whereof doth so stop and stifle them, as their senses be dulled, and they as pleasant and iocund as if they were merry drunke. To liue idlely, and by thest, they account an honest course of life, but to labour and husband the ground, they hold base and ignoble. The gods which they chiesly worship and religiously adore, be Mars, Bacchus, Diana and Mercury, but they swere onely by Mars, accounting him as the author, and original of their race.

The people of Thrace exceed all other men in bigneffe and stature of body, their eyes be gray, their lookes grim, frowning and menacing, their speech terrible, and themselues long of life. Their buildings be very low and base, & their diet is nothing dainty: they have no vines, but great store of apples: the King is elected as well by the voices of the commons, as by the nobility: and they elect fuch a one as is of approued good manners, fingular clemency and (by reason of his age) of very great gravity, and one that hath no children, for hee which is a father, is not admitted amongst them to bee a gouernor, bee his life and conversation never so vpright and lawdable, and if at any time in all his raigne, he chance to have a child, he is therfore depriued of his government: For by no meanes will they admit that their Kingdome should become hereditary : and though the King be never fo iustrand rightfull.

No King admitted that hath children because their Kingdome (hal not be beredi= tary.

offendeth is famished to deash.

Yet will they not allow him the whole power in his owne hands, and to rule as he lift himselfe, but he must bee assistwith forty Rectors or Judges, to the end he should not be fole Iudge in capital causes, and if the King himselfe bee found faulty of any offence he is punished with death, yet not with such a death as any one shall lay violent hands The King that yoon him, but (by the common confent of all) he is deposed from his Kingly authority, and then famished to death, whom (when hee is dead) the great men bury on this manner.

> First they lay forth his body upon the ground for the space of three daies, and then fall to banquetting and flaying of all forts of beafts for facrifices, which done they weepe ouer him, burne his body aud bury his bones in the ground, and lastly vpon his monument they proclaime and fet out combats of all forts, and especially the Monomachia, which is the fingle combat or fighting of two hand to hand.

The armour and weapons which (as Herodotus writeth) they vied in the warres against Darius, were helmets made of foxes skinnes, fouldiours coates, and short cassockes ouer them, and vpon their legges they were buskins made of fawnes skinnes, their weapons wore dartes, targets, short poyniardes and bowes, wherein they bee so skilfull and expert as they alleadge that they were the first inventors of that weapon: Their languageand the Scythians is al one.

Pliny writeth, that all Thrace was once devided into fifty Stratageas, which are counties or captainships: that part of Thrace which was once called Getica (where Darius the sonne of Hydaspis was wel-nigh ouerthrowne)

is now called Valachia of the Flagri a family of Rome. For the Romaines after they had ouercome and veterly vanquished the Getes, sent thither a Colony under the conduct of one Flacens, wherevoon the countrie was first called Flaccia, and afterwards by corruption Valachia, which opinion carrieth more likely-hood of truth for that the Romaine language is yet spoken in that Countrie, but they speake it so corruptly, as a Romane can scarce vnderstand it, the Romaine letters also bee there vsed saving that the forme or fashion of the letters is somewhat alterred, their rites and ceremonies of Religion docioyntly agree, cohere, and are all one with the Greekes

The Daci afterwardes possessed this Countrie of whom for a certaine space it was called Dacia, but now it is enjoyed by the Almaines, the Sieuli, and the Valachians.

The Almaines or Teurones were a verie valiant and hardie people, fent thether out of Saxonie, by Charles the Great, who in their owne naturall language and dialect were called Seibemburges, of the feuen Cities which they inhabited: The Siculi or Sicilians were an ancient people of Hungaria, and fuch as (abandoning their owne Countrie) first came thither from out of Scythia, and feated themselves in that Countrie.

· Of the Valachians were two fortes of people, and. of two fundrie factions, the Dragulæ and the Dani, otherwise called Davi (for there doe some Grecke writers reporte, that the Getes and Daui, were the names of feruantes, which in times past came thither from other places. diet was very vile and bate, by

The Dragulæ being neither equall nor matchable to the Danes, nor able to make their partie good with them (not much aboue a hundred yeere fince) brought the Turkes into that courry, by whose force & armes the Dani were almost veterly killed and vanquished, had not that valiant man John Huniades brought aide vnto them, who rescuing them, and recourring the land againe from the enemy tooke seisure thereof for himself: the chiefe excercife of the Valachians is husbandry and keeping of cattaile, which argueth and declareth the originall of that people: They pay tribute to the Kings of Thrace, and but once to every King, and then (by the Kings declaration)each family giueth him an oxe in the name of a tribute: and the number of families in Valachia, is said to be aboue fixtie thousand: Those which be commanded to goe to the warres and refuse to goe, are punished with death.

Valachia vpon the West bordereth vpon Transiluania, and runneth East-ward into the Euxine sea, vpon the North-east and North it ioyneth to Russia, and vpon the Southit is washed with the river of liter, about which whatsoever those wandring people be that therein inhabite, the ayre is very intemperate and cold, and their winter in a maner continuall, the soile in Valachia was heretofore very barren, yeelding them but slender sustainance, and their chiefe desence against raine and ill wether, was either reedes or leaves, they would goe over great pooles and waters vpon the life, and their victuals was such wild beasts as they could catch: mansion houses or set places of abode they had none, but rested where ever they were weary.

Their diet was very vile and base, by reason of the

horrible intemperatneffe of the aire, and they went alwaies bare-headed.

Of Russia or Ruthenia, and of the latter manners. and customes of the Russians.

CAP. 6.



VSSI A (which is also called by two o- The d. wision ther names Ruthenia and Podolia)is de- Ruffia. uided into three parts (viz) Ruffia Alba, Ruffia Superior, and Ruffia inferior. That part which extendeth in lengthwife cowards Sarmatia or Poland, is

bounded North with the river Peucis, towards the East lieth the river Moscus, and West-ward are Linonia and

Pruffia, the furtheft partes of Germany.

The bounds and limits of the Ruthenians or Roxallanians (for by that name they bee also called) at this day, is the space of eight daies iourney ouer, from the river Tanais to the North Ocean, and from the Germaine Ocean (which they call the Balthean sea) to the Caspian sea, is the space of about ninry daies iourney.

The country is fo fertill and fruitfull, as though the foile bee but rudely and vnhusbandlike tilled, and corne throwne vpon it will yeeld increase three yeeres to- one fied time gether, and that without plowing the two latter yeeres, for baruefts.

the corne which shedeth at reaping, will be seed sufficient to yeeld an other haruest, and the second a third likewise: and the graine which it produceth groweth vp a ful perch in height; There is fuch great store of Bees in Ruffia, that Ruffia abound.

for want of hines and hollow trees, they build in rockes eth with

and bounds of

and Bees.

and holes of the earth, there is great store of the bast Meth and waxe, which is carried thence into diners other coun-

tries in great aboundance.

The Russians store not their ponds and pooles with fish, because (as they say) fishes doe their naturally breede, and multiply by the influence of the heavens. In a certaine lake there called Katzibe (when the wether is drie) is falt gotten, for which there is much warre betwixt the Russians and the Tartarians, and it is very strang which is reported, that in the Country of the Chelmenses, if VV ood turned the armes and braunches of pine trees, be cut off from the trees, and lie vpon the ground for the space of two or three yeeres, they will bee hardned and turned into stones: there is also good plenty of chalke.

And towardes the river Tanais and Mæotis poole, groweth great store of sweete cane or reed, called Callamus Aromaticus, or Callamus Reuponticus, and many other herbes and rootes which bee not found in other

places.

mto fton c.

There chiefe Citty and Kings feat is called Moscouia, it is seitutated upon the river Moscus, and is sourceene miles in circuit: coine or stamped filuer they have none in that City: and in the middle of the market place, standeth a foure-square stone, vpon the toppe whereof, hee that canclime vp and ascend, and in performance thereof, bee not violently thrust downe by others, obtaineth the principality and government of all the City: wherevpon oftentimes arise great contentions and debate amongst the people, each one indeauouring to supplant his corriuall, that himselfe may ascend: The Country is so populous and strong, that not long since, in a certaine warlike affembly in the Kings campe, were numbred

and

and reckoned a hundred and twenty thousand horsemen,

enery one whereof were able to leade an armie.

In their warres they vie bowes (which weapon by longe vage is most familiar and proper to that nation) and launces of twelue footelong: their horsemen which serue in compleat armour, weare iron brest-plates vpon their brigandines or cotes of maile, with the belly or middle standing out : In steed of helmets, they have hattes made sharpe vpon the crowne, and this kinde of horsemen bee more seruiceable and in greater request in the warres, then footemen.

Some foote-men fight with a certaine weapon called Scorpio, because it is like a scorpion, wherewith they shoote small arrowes or quarrels (it is the same which the Italians call Balista, and with vs a Crosse-bow, Stocke-bow, or Tiller) some others doe vse for to shoote leaden bullets out of brazen peeces, after the manner of

the Almaines.

The Russians cannot indure for to have their Gouer- The Russians nors called Kings, but Dukes, as beeing a name more cannot indure popular, and hee that is Duke hath the dominion and to call their gouernment ouer the whole nation, betwixt whom King, but a and the Nobles, there is no difference in their apparell, Duke as a fauing that the Duke weareth a cappe some-what high- name more er then the rest: Their garments bee of all collours fauing blacke: and both men and women are apparelled in fine linnen cassockes or shirtes, hanging downe to

This garment they trimme and garnish rounde about the necke with gold and redde filke, it is wide and loofe and but little difference from those which the Grecians

weare: the like also is worne by the Turkes and all the Northerne people, but that the Ruthens garments have wider sheenes, and bee hemmed or garded with gold about the breafts and shoulders, & edged or welted round about the skirtes with Otters skinne.

None but onely the wife, lamenteth and bewaileth the death ofher husband, and then is her head couered with a white linnen cloath, hanging downe to her elbowes: the richer fort of people haue a banket made them vpon the forteeth daie after the funeralls, in remembrance of him that is dead, but the poorer forte bee feasted fine times within the fortie daies: the daies of their deathes be likewise observed, wherein they celebrate yeerly feastes. And those which survive keepe a register of all their friends which bee dead, to the end they may know vpon what daies the obites and Annuall feafts are to bee celebrated, for enery one that is departed: the dead bodies bee buried and interred with weeping and lamentation.

The women viually hange at their eares pearles and precious stones, which in men is not so commendable but onelie while they bee children, and then it is decent inough: a woman that hath had two husbands may bee thought chafte, but shee that hath beene thrice married, is condemned as lewde and lasciulous, and yet it is no impeachment to mens credits though they have had three wives.

Maides before mariage suffer there haire to hange down behinde them, but when they bee married they couer it carefully, and men cut theirs fhort, rounde about their eares, esteeming all trimming of there haires to be a reproach vnto them.

This

This Nation is generally addicted to venery and drunkennesse, for to bee drunke they hold a glory vnto them, and esteeme of lust and lasciniousnesse as of a thing lawfull, and commendable, so as the marriage bed be not desiled. Vsury also is there very common and vsuall, and not held to bee deceite in any one, not so much as in the Clergie.

A great part of the Russians be bond-men and seruile, Many Russiand that willingly, for many of them, and those some themselves times of the better fort, set to sale themselves, their bondmen, wives and children, other, for because they may thereby

liue more idlely, or enioy greater pleasure.

The inferior priests weare blacke copes (after the manner of the Gretians) and the better fort of them weare white, having hanging at their breasts, tablets or bullions, wherein bee written the decalogue or precepts of the law divine. The holy Virgins, or Nunnes (whereof there is but one family or order, which is the order of Saint Anthonie the Abbot) by the ordinance of the same Saint Anthonie their author and first sounder, bee apparelled in blacke stoles.

The Russians have a speech peculiar to themselves, but whether it beethe Scythian tongue or no I am not able for to Iudge, their letters are not much vnlike the Greeke caracters: they doe for the most part learne musicke and gammer after the Greeke manner, and have

all other arts in contempt.

doe, vie like ceremonies in their feruice, and like honour to the Saints. There bee twelue men chosen and elected for to doe Iustice and determine controuersies, whereof

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one

one first searchests out the quality of the crime, and then maketh report thereof to his sellowes, and sometimes to the Duke himselse. And if the matter bee of greater weight or difficulty, then can well bee discerned and decided by that councell, or that it rests doubtfull, so as the accused cannot bee convicted, then the defendant is inforced to try the matter with the plaintise by combat, and hee which is vanquisher shall have double the value in money of the vanquished as the wronge supposed to be

done, was valued at.

They bee very much given to husbandry, they plow with horses, and their soile is very fruitfull of all things but wine, there drinke is a kinde of beere or ale made of millet and barley boyled together, which kinde of liquor is most commonly drunke in all the Northerne partes. They make oyle of hempe-seed, poppie and nuts: olive trees they have none, nor is the just or liquor thereof brought thither from other countries, Russia breedeth many forts of wilde beasts, whereof divers bee of rich surres, and highly commended of ancient writers: there is great store of fish, amongst which, is a most excellent one called Seldis, which is taken in a lake called Pareslacus, and is very like the sishes that bee caught in the lake Benacus (which is a lake neere Betrona in Italic.)

In Ruthenia be seuen samous lakes, and nine great riuers, one of which is by some conjectured to bee the river Borysthenes by reason, of the wonderfull things they re-

port of the bignesse and nature thereof.

Of Lithuania, and of the manner of living of those people.

CAP. 7.



ITHVANIA ioyneth vpon the East vnto Poland, it is nine hundreth miles about, and the greatest part thereof is either moores, fennes or woods, which is the cause that it is very hard Lichnaniais and difficult to come vnto, and in a man-full of moores

ner inaccessible, all the whole country being overflowed with moorish waters.

There is no other fit or convenient time for merchants, strangers, to trade and trafficke in this Country. but in winter, onely then the fennes beeing all congealed, and frozen together, and the ice of an exceeding thicknesse and covered with snow, every place is passable, and all the whole country beeing of alea, they can finde no more certaine way to any place, but as they be guided by the starres.

In Lithuania bee very few townes, citties or villages: the inhabitantes chiefest wealth is cattaile, and skinnes of divers kindes of wilde beafts, as of the Harmoline and Zobelline, whereof there bee great plentie in that country: Of waxe and honey there is great aboundance, but they have no vse of money. The women have their chamber-mates & friends by their husbands permiffion, & those they cal helpers or furtherers of matrimony,

but for a husband to commit adultery is held diffracefull and abhominable: Marriages there bee very eafily diffolued, by confent of both parties, and they marry as oft as

they please.

This people is so different from all other nations in their manner of living, as they hold with the absurde opinion of Aristippus, which is; that honestie consisteth not by nature but by custome: Wine is very scarce and geason amongst them, the want whereof is supplied with milke, by reason of the great aboundance of beafts, and there bread is browne, beeing neither fifted nor boulted, they speake the Slauonian language as the Polonians doe, which language is common to many other nations besides, whereof some follow the rites and ceremonies of the Romaine Church, as the Polonians, the Dalmatians, the Croatif and the Carni: some others the Greeke Church; as the Bulgarians, Ruthenians and most of the Lituanians, and some againe hold certaine opinions differring from both Churches, as the Bohemians, Morauians and Bosnienses, of which fome follow the opinion of John Huffe, and many others the fect of the Manachies: and there bee some which as yet continue still in their paganisme and superstitious blindnesse, by worshiping of Idols, and such bee many of the Lithuanians.

forth of that name) preached the gospel in the country, & was the first that acquainted vs with the manners and ceremonies of that people (before that time vtterly vn-knowne vnto vs) reported that divers of the Lithuanians (amongst whom hee first arrived) had certaine serpents

cuery

euery house-hold one, to whom they sacrificed as to their house-hold-gods, and that hee wrought so farre with the worshippers of them, that they destroyed and killed them all, one onely excepted, which could not bee burned: fome others worshipped the fire, and from it received their divinations, and many others the Sunne, in the forme of a huge iron mallet, accounting that to bee there guide, and giving it to name Magnus.

These people bee oftentimes subject to the King of Poland: the chiefe Citie of the Region is called Vilna, it is a Bishops seate, and as bigge as all Cracouia with the suburbes: the houses whereof joyne not together, but stand one a good distance from an other, as they doe in the Countrie, having orchardes and gardens be-

twixt them.

There bee in it two very stronge castles or holdes, one scituated vpon a hill, and the other lower vpon the plaine or champion ground: This cittie of Vilna is distant from Cracouia, the chiefe citie of Poland, one hundred and twenty miles.

About the Citie there are certaine Tartarians have places assigned them for to dwell in, who tilling and manuring the ground after our manner, doe labour and carry commodities from one place to an

other.

They doe speake the Tartarian tongue and worship the Religion of Mahomet. ov spiced) doing seloog to in other lands) doe exchange chore Mecchandile lin

ignes and becket a Praffic (the inhabitant is when

10 Lee called Potte 41 Derrat cit-now with Corne

and Sarmaria L which confirmed incommethy

Of Linonia, Prussia, and of the souldiers called Mariani in Spaine.

CAP. 8.



IVONIA (now professing the true and sincere religion) ioyneth Northward vnto Ruthenia, and the borders of Sarmatia, or Poland. The Tartarians a people of Scythia, haue made often incursions, into that Country:

The people of Liuonia were first made pertakers of the Christian religion, by souldiors of Spaine called Marianus, whereas before they acknowledged and

adored no other god, but euill spirits.

There hath beene very much controuersie and wars about the possession of that countrie, sometimes one, sometimes an other getting the vpper hand and gouernment.

It is inuironed upon the West part thereof with the Sarmatian sea, and with a gulph of an viknowne bignesse, the mouth whereof Westward is not very farre from Cimbrica Chersonesus, the which is now called Dacia or Denmarke: about this gulphe Northward there doth dwell or inhabite a sauadge and wilde kinde of people, which (beeing voide of any language vsed in other lands) doe exchange there Merchandise by signes and beckes: Prussia (the inhabitantes whereof bee called Pruteni) pertaketh now with Germania and Sarmatia, which countries it incountreth upon the West.

This land (if Ptolomeus report a truth) is washed with the famous River Vistula, from the Cittie Tornum to Gedanum, where it falleth into the Baltean sea, it lyeth beyond Germany, and reacheth from the river Vistula, to the Sarmaticke Ocean.

Vpon the East and South, is the Province of the Massouitæ, (the inhabitants whereof be Polanders) and the Saxons vppon the VVest: Prussia is an exceeding fruitefull countrey, well watered, and very populous. It is pleasant withall, and abounding with cattell, there is very good fishing, and much hunting. Isrnandes writeth, that this land was inhabited by a people called Vimerigi, at such time as the Gothes removed from the Iland of Scandinavia, into the continent and maine land: And Ptolomeus reporteth, that the Amaxobij, the Aulani, the Venedes, and the Gythones, dwelt neere the river Vistula or VVixell.

The people of this Countrey were worshippers of euill Spirits, vntill the time of the Emperour Fred ricke the fecond; and than our Ladies fouldiers, which bee also called Deiparini, or Mariani; after they had lost the towne of Prolomais in Siria, returned into Germanie, and beeing men of haughtie and noble spirits, and very expert in feats of armes; and to the end their courages should not be danted, and they out of vse by ouer-much idlenesse, they came vnto the Emperor, declaring vnto him, that the people of Prussia which border upon Germanie, were veterly ignorant of the Christian Religion, and that they made often incursions uppon the Saxons, and other their bordering neighbours, stealing from them whole heards of cartell- (hewing him moreouer, that they had a defire to fuppresse that barbarous nation; wherunto the Emperor confented, and gave the kingdom to his two brethren, as their

lawfull inheritance, if they could conquer it by armes: the Dukes & Gouernors of Massouia, (which before had proclaimed themselues Lords of that land) surrendred their estates and titles foorthwith to the Emperours brothers: which gift was thankefully taken by the Emperour himselfe, who commending his brothers intent, gaue vnto them what letters and commission they desired, signed with the golden feale. These breethren prouiding themfelues for the warres, in a short time brought vnder their Subjection, all the Countries which were vnder the Prussi. an gouernement, on each fide the river Vistula; who beeing conquered by battell, willingly submitted themselves to their fubication, and imbraced the true faith, and Christian Religion therewithall, exchanging their speech for the Almaine toung. Nere vnto the river Vistula grew an Oke where the victors atchieued the conquest, and there they first erected a Castell, which shortly after (as many things in time grow great of small beginnings) grew vppe into a great towne, and was called Maryburge: it is now the chiefe cittie of the Countrey, and his feate which hath the government of that whole order of fouldiers; which holy order of warfare, had his beginning from the Almaines, and there is none but Almaines, which enter into that order or bond, and those too must be nobly or worshipfully descended: at their entrance into that order, they are enjoyned to be alwayes in readines to fight against the enemies of the holy Crosse of Christ: they be cloathed in white caffockes, with blacke croffes fowed on them, all of them fuffering their beards grow long, but onely fuch as be Priests, and are employed in their services. The fouldiers in steade of the Canonicall houres, repeate the Lords prayer, for they bee altogether vilearned, yet bee they they very rich, and their power as great as if they were Kings. They have many conflicts with the Polonians, for incroaching vppon the Confines of their countrey, in which sometimes they have the better, and sometimes the worse, and they will never resuse to submit all their forces to the hazard of the warres, what ever the event or successe be.

There is a little Region bordering vppon Pruffia, and samogirbia. Lithuania, called Samogithia, it is closed and enuironed round about with woods and waters, and is fiftie myles in length: the people thereof be very tall, and of a comely flature, and yet very vnciuill, and of rude behaulour : they marry as oft as they will, and without respect of kindred or blooud: for the father beeing dead, the sonne may marry his step-mother; and one brother deceased, his other brother may marry his wife. Money they have none; their buildings be tale and low, and their houses for the most part made of hempe stalkes and reedes, and fashioned like boates or helmets, vppon the ridge or toppes whereof is made a window to give light to the whole house, and in every house is but one fire, which is ever burning, both to dreffe their meate and drinke, and other necessaries belonging to their bodies, as also to expell the violence of cold, which is there very vehement and extreame, a binding frost continuing for the most part of the yeare. These houses have no chimneys in them, for all the smoke goeth out at the window.

The people bee much inclined to divination and witchcraft: the god in whome they repose most considence and trust, and which they especially honour and adore, is the Fire, which they perswade themselves to be most holy, and everlasting, because it is fedde with continual suell,

and

and there was a fire kept euer burning by the Priests vpon the top of a high hill neere vnto the Riuer Meuiasa.

Vladislaus King of Poland, (who first reduced that nation to the Christian Religion) quenched that fire, and ouer-threw the turret wherein it was kept, together with all the woods, which the people of Sarmatia held to be as holy as the fire, and worshipped them with as much deuotion, and Religion, esteeming and accounting them to bee the dwellings and habitations of the gods, according to the saying of the Poet:

The gods inhabited and kept the woods.

Nor did they worshippe and reuerence the fire and woods onely, but every other thing likewife, which vfually remained and abidde in the woods, as birds, and wilde beafts: and if any one violated and contemned their witchcrafts and Inuocation of diuels, their heads and feete would incontinently close and shrinke together, by the deceipt and illusion of their euill spirits. Within the woods each family had a place or hearth, wherein they kept a fire for all that family; in which fire their custome was to burne their dead bodies, with their horses, saddles, and best garments: firmely beleeuing, that in that place those which be dead and burned, meet together in the night, and therfore they made them settles or benches to sit vppon of Corcke tree, and placed them in readines, the best meath, and akind of meate made of paste like vnto a cheese, for them to eate.

Euery yeare vppon the first day of October all the pecple of the whole countrey assembled and mette together in thosewoods, and there (vsing all kind of denotion) celebrated a sollemne Feast, each family feeding in his owne cottage, vppon the daintiest fare, and most delicious viands viands they could get. At which feast they factificed by the firesides, vnto all their goddes, and especially vnto one whome they called *Percumo*, which in their language significant thunder.

Their language is all one with the Lithuanians, and the Polonians, for the Priests preach vnto the people in the Polonian tongue: they observe the Customes of the Romane Church, although there be some Ruthens towards the South, and Mulcouites which dwell farre north, which observe the Ceremonies of the Greeke Church, yeelding their obedience to the Bishoppe of Constantinople, and not to the Bishop of Rome. Vppon the North side of this Countrey lyeth Muscovia, it is fine hundred miles in compasse, rich in silver, and vppon all sides so garded, environed, and defended with fuch strong holds, as not only strangers, but their owne natiue countrey-men, be interdicted and prohibited to paffe in and out at their pleasures without the Dukes letters of fafe-conduct. The countrie is euen and plaine, no hils but great store of woods and marish grounds: it is watered with many great rivers, as Occa, Volha, Dzuvina, Boristhines and Dinaper, and therefore affoordeth as many fishes and wild beasts as Lithuania, from which it differeth not much, neither in customes nor fituation, fauing that it is somewhat colder, because more North-ward, and therefore bee their cattell little and small, and for the most part halting and lame of their lims.

The Metrapolitane and chiefe Cittie of the Region, is Moscua, it is twise as bigge within the compasse of it, as Prague in Bohemia, the building is of timber as all their other Citties bee, it hath many streetes and lanes, but they stand straggling with broad fieldes betwixt them,

the

the river Mosca runneth through the middle of it, and diuideth it into two parts, and in the middle of the Cittie standeth a castell or tower, builded vppon levell ground, wherein be seventeene turrets, and three bul-warkes or Blocke-houses, so strong and so stately, as there be but sew such to bee sound: within this Castell bee seventeene Churches, whereof those three which be dedicated to our blessed Ladie, Saint Michael, and Saint Nicholas bee walled about with stone, but the rest be made of timber: there is also in it three large and spatious Courts, for Noblemen and Courtiers to spend their time in, a stately and beautifull pallace also for the Duke to dwell in, builded after the Italian sashion, but not very large.

The Countrey containeth many famous Dukedoms, out of which, vppon any occasion, in the space of three or source dayes, they will get together in a readinesse two hundred thousand able men: Their vsuall drinke is water and meath, and a certaine leauened or sowre liquor, which they call Quassatz: they plow with woodden ploughes, and harow their ground with branches of trees, or thorns. Their corne (by reason of continuall cold) ripeneth but slowly, and therefore they drie it in hote houses, and so

thresh it.

Against the extremitie of cold, they vse divers spices, and make a kind of water to drinke of oates, hony and milke; so strong, that they will sometimes be drunke with it: Wine and oyle they have none; and to avoide drunkennesse, the Governour of the countrey forbiddeth the drinking of all strong drinkes, vppon paine of death, except twise or thrice in a yeare, and then it is tolerable for them to be drunke.

They have filter coyne of two forces, a bigger, and a leffer,

lesser, it is not made round, but somewhat long, and with four corners: This coyne they call Dzweineis.

They speake the Slauonian language, and in religion follow the Greeke Church: Their Bishops bee under the Patriarch of Constantinople, and by him bee confirmed. They be all Christians sauing the Kosannenses, which worship Mahomet, like the Sarrasins: there dwell some Scythians also towards the North, which speake their owne language, and worship Idolles, and one Idoll about the rest, which they call Zlota baba, that is to say, the image of an old woman made of gold: this Idoll they do so highly reverence and adore, as every one that passeth by it, salleth downe and worshippeth it, offering thereunto a haire from their garments, if they have nothing else to offer.

And although the Slauonian toung be generally spoken throughout the whole nation, yet is there so great difference in their speech, (it beeing so mixt, confounded and corrupted with other languages) as they can hardly

understand one another.

In the time of Idolatrie they had one high Priest or Bishop which they called (Criue) his dwelling was in the cittie Romoue, so called of Roma. And this custome was generall to all the whole nation, not onely to sell their seruants and slaues, like beasts, but their sonnes and daughters likewise, yea & sometimes themselues, suffering the to be carried into other countries, in hope of better meanes to liue: for in their owne, their diet was grosse and bad.

on of it: most of their Lou

Of Polonia, and of the latter customes of the Polonians.

CAP. 9.



OLONI A, a vast countrey of Europ, is so called of his plainenesse and eeuennesse, for (Pole) in the Slauonian toung, which is spoken by the Polanders, signifieth plaine, leuell, or eeuen: it is otherwise called Sarmatia: Vppon the West

it bordereth vpon Slesia, vpon Prussia and Massouia vpon the North, vppon the East lyeth Ruthenia, and Hungaria

on the South.

The hill Carpathus (which is there called Crapack) diuideth the Countrey into two parts, whereof that part which is next vnto Saxonie and Prussia, is called the greater Polonia, and the other the lesser, lying ouer against

Ruffia and Hungaria.

The whole kingdome is divided, as it were, into foure feuerall and distinct Provinces, all which the king visiteth every yeare, in course one after another, and each of them maintaineth the king and his whole court for three moneths together, but if he stay longer then three months in any one part of the kingdome, it is at their choice whether they will yeeld him any further maintenance or no.

The kings seate is the great and famous cittle Cracouia, where is preserved and kept all the wealth of the kingdome and all the other citties are meane and simple in comparison of it: most of their houses be made of rough stone, rudely compacted and heaped together, without mortar or clay, and dawbed with mudde: the countrey is full of woods, and thickets, the people bee prudent and

wife

wife, courteous towards ftrangers, and exceeding great drinkers, (as most of your Northerne people bee) yet is: there small store of Wine, as having no Vines in all the whole country: insteed whereof they drinke a kinde of counterfet Ale made of Wheat and other graine, for the foyle is very fertile, and affoordeth great store of wheat, it is also very commodious and fitte for feeding, yeelding large grounds for beafts to pasture in . There is very good hunting, as namely of wilde horfes, which have hornes like Harrs, and the wilde Bull, which the Romaines call Vrus : mettall mines there bee none but onely of Ledde, but Salt is there digged out of the ground in fuch aboundance, as no one thing yeeldeth more custome to the King then that doth : and there is fo-great store of honey both in Poland and Ruffia, that they have not spare playes sufficient wherein to keepe it, for all their trees and woods bee couered blacke ouer with Bees. The forme of their letters is much like vinto the Greeke Character, their ceremonies of religion are indifferent betwist the Romaine and the Greeke Church, and both men and women in their apparrell doe much resemble the Greekes.

Of Hungaria, and of the institutions and manner of living of the Hungarians.

Car. 10.



VNGARIA is the fame which was once the limits of called Pannonia, although it was not fo Hungaria. large and spacious a countrye when it was so called, as now it is, all between the

the river Laytha and the river Savus, is knowne by the name of the inferiour or lower Pannonia. Hungary beyond Danubius reacheth vnto Poland and comprehendeth all the country which was inhabited by the Gepidæ and Daci, so as the limits of the Empire is now faire lar-

ger then the name of the nation.

This land (as auncient writers report) is deuided into nine parts or diuisions, which in the Germaine tongue bee called (Hagas,) every one whereof is compassed and inclosed with walls, made of blockes or piles of oakes, beech or fyr tree fixed fast in the ground, twenty soote high and twenty foote broade. The soyle is full either of hard stones or stiffe clay, and all the vallies bee covered over with turses, upon the borders or marches of the land, bee many trees or shrubes planted and set, which beeing cut up and cast away will not-with-standing beare leaves and shorish.

Euery one of these nine circles or divisions of ground, bee twenty Germaine miles distant one from another, although they bee not all of one length, but some one shorter than other some, and in every part of them bee Citties, Castells and Villages, builded in such good order and vniformity, as a man may bee heard speake from one Castell Towne or village to another.

Their buildings be compassed and inclosed with strong walls, but their gates becour narrow for them to goe in and out at their pleasure, to steale and filch from others. Every one of those Circles or inclosed portions of ground called hagges, were wont to give signes vnto others of

euery accident, by the found of a trumpet-

The Pannones (long since called Pæones) were first that inhabited that land, after whome it was possessed

by the Huns a people of Scythia, and after them by the Gothes, which came out of the Ilands of the Germaine ocean: when the Gothes were gone it was possessed by the Longabards, which came from Scandinauia an iland of the Ocean also; And lastly by the Hungarians, who came from out the other Hungaria in Scythia, which is not farre from the head of the river of Tanais, and is now called Iuhra: This Scithian Hungary is a miserable could country, as being scituate wholy vnder the Frigid zone, it is trybutary to the Duke of Muscouy: the tribute which the inhabitants pay is neither gold nor silver, for thereof they have none) but rich Skins and surres of sundry wild beast as of Sabells and such like.

They neither plow nor fow, nor have any kind of bread, but live only vpon flesh of wild beasts and fish, and drinke water: and their lodgings bee cabbins made of twigs and bowes, in groves and thicke woods: wherevpon it inseeth that men living in woods with wilde beasts, we are neither linnen nor wollen garments but skins only either of harts beares or wolves. Some of them addore the Sunne, some the Moone and other Starrs, or what ever first commeth to their vew; they have a proper and pecular language to themselves.

They fish for coralls that grow in the sea, and sishes called Balence of whose skins they make coaches and purses, They have exceeding fat Bacon whereof they sell much to other nations. Vpon that side of this Hungary in Scythia which is neerest vnto the Ocean, bee sundry little hills or clisses, vpon which certaine sishes called Mors or death sishes, making offer by meanes of their teeth, to clime to the toppe of the rockes, when they bee almost at the highest their hold sayleth them and they

fall downe and kill themselves with the fall. These sishes doe the Inhabitants gather vp and eate, reserving their teeth which bee very white and broad, which they exchange with strange Merchants for other commodities, of these sish teeth bee made very good knives hasts.

But Hungaria in Europe hath youn the west Austria and Boemia, ypon the South that part of Illyria which is next to the Adriatticke fea; ypon the East lyeth Seruia fonce inhabited by the Triballit and Misis) and now of many called Sagaria) and vppon the North and Northeast, Poland and Muscouie. The chiefe Citty and Kings feate is Buda, so called of Bada the brother of Attila: the foyle of the country (fo much thereof as is errable) is very fertile, and there bee many veines of gold and filuer. It is strange that is reported by the Inhabitants, that there is a river in Pannonia, whereinto if Iron bee often-t mes dipped, it will bee turned into Copper. The men weare garments that bee made hollow about the shoulders, and linnen coates or shirts under them, the collers whereof appeare about their necks higher then their vppermost garments, and bee wrought with filke and gold: They bee indifferent what manner of stockings they weare, for that they euer haue buskins ouer them. They be very curious in annointing and trimming of their haire, and they euer go in linnen hatts, which they fildome put of, or once remooue from their heads, vnleffe when they fit still and bee idle : but womens peticotes bee made more frairer to their bodyes then mens coates bee, and reach higher towards their chinnes to couer their neckes and breafts, ouer which they weare gownes, and their faces bee masked withlinnen Veales richly wrought and imbrodered, fo as you can fee no part of them but their

their noses and eyes: Their heads be couered with linnen kerchers or coyfes fer with pearls and precious stones, and they as well as men weare buskins that come up to the calues of their legges. Their time of mourning in Hungary is for some a yeare, and for some two, and they shaue of their beards all but the vpper lippe: They judge of matters concerning the true religion according to their law: but in disciding of other matters, their course is (if the matter in question be difficult or doubtfull, and cannot other wife be determined) that the plaintife or defendant shall fight it out by combat in the presence of the King or his deputy, who is to judge of the victory, for of his tryall by batell death doth not alwaies follow, for it is conquest sufficient for one, if his enimy ether faint, or fight vnwillingly or fly out of the lifts appointed for the combat: The horsemens fight in Hungary is first with lances and then with fwords, and foote foldiars fight naked on all parts but their privities; They have a proper speach but not much differing from the Boemian language, and though they have a forme of letters of their owne, yet vie they altogether the Roman character. They be a cruell kind of people, very hardy & valiant in war, & much more fit to fight on foote than on horsebacke: They be vnder the gouernment of a King or rather a Duke, that hath Kingly authority: They vie barbed horses in the wars, but weare light armor themfelues, and they fight one after another, and not all together. And furely there is no one Christian country in the world that hath held warres so long against the Turke, as the Hungarians have don; the other Hungary in Scithia which is the mother of this Hungary, is almost like vnto this in language and manners, fauing that the people bee more barbarous and line still in Idolatry.

Of Boemia, and of the manners of the Boemians. CAP-11.

The limits of Boemia.

OHEMIA is a country on the North side of Germanie, and included in the limits of Germany, it hath vpon the East Hungaria, Bauaria on the South, Noricum on the west, and Poland on the North: It is (in a manner)

as broad as it is long too, and about three dayes iourney either way, beeing on all sides compassed and inuironed with the Hircanian wood, as with a naturall wall. Through the middle thereof runneth the river Albis, and an other river called Multauia, vpon the banckes whereof standeth that goodly Citty Praga, the chiefe and Metropolitan Citty of the whole nation: The country affoordeth great store of Wheate and Barley, and aboundeth with all kinde of victualls, both sleth and sish, Oyle there is none, neither there nor in any other part of Germany, nor doth it yeeld much Wine, but great store of Beere, and that of the best of any other country, which for the goodnesse is carryed thence as farre as Vienna in Austria.

The Boemians notwithstanding they bee hemmed and compassed round about with Germaines, yet doe they not speake the Germaine language, it beeing expelled thence by the comming of the Dalmaræ, for their Chronicles report (as Volateranus affirmeth) that two brethren borne in Croatia, departing thence, and seating themselves one in Boemia, the other in Poland, altered the countries both in their names and languages, and yet there

there bee many in Boemia at this day, that observe and retaine both the language, and ancient customes of the Germaines: for in their Sermons the Germaine tongue is spoken, and the Boemian in their funerals. And Friars Mendicant of all others onely, had power heretofore when there was any Friars there, to preach & instruct the people in what language they lifted. The people be very licencious, as having no strict lawes nor statutes to restraine them, but every one doth what best pleaseth himselfe, without controulement, for they have rejected the authority and rites of the Romaine Church, and received the Waldensian doctrine, which they defend tooth and naile: This doctrine not many yeares fince was first preached by one Hus, and by him generally received, whereby the traditions of the Romaine Church, are at this day there, viterly neclected and derided, forthis is now their practise of religion: First they esteeme of the Bishop of Rome no otherwise then of other Bishops, denying him to be of any more reuerence and authoritie than other Bishoppes are, holding also that there is no difference among Priests, and that it is not the dignity of Priesthood that maketh one better, but his deferts and well liuing. That foules as foone as they bee departed out of the bodyes, goe instantly eyther to perpetuall paines, or eternall pleasures. And that there is no Purgatory at all, to purge and purific them of their sinnes after this life. To pray for the dead they account foolish and absurde, and a thing invented onely for the profit of Priefts.

The Images of our Saujour Christ and of his Saints, they veterly abandon and contemne, and deride and scoffe at the Benedictions and hollowings of Water Palmesjor any other things whatsoever: They hold that the religion

and practife of Fryers mendicant, was invented by the Diuell: and that the Priests ought to bee poore and not to
possesse many nor substance, but to live onely of the
almes of the people: that every one hath free power and
liberty to preach and expound the word of God: That no
mortall sinne is in any fort to bee tollerated, although
by the committing of that sinne a greater inconvenience
may bee avoyded, and that hee that is convinced of deadly sinne, is not worthy to possesse and inioy any secular
office nor Church dignity, nor is fit to be obeied: confirmation and extreame vnction they exclude from the
number of the Sacraments, and esteeme of auricular consession as frivolous and vayne, and that it is sufficient to
acknowledge their sinnes vnto GOD secretly in their
chambers.

That Baptisme is to be ministred with water onely without any commixtion of holy oyle: That Church-yards
are vayine and supersuous, & invented onely for coueteousnesse, and that no one place is fitter for buryall than
other, (for that the whole world is the vniuersall Temple
and open Sanctuary of God,) And that those which build
and erect Churches, Monasteries and Oratories do goe about to restraine and limit Gods power and Maiesty: That
Preests Vestiments, Ornaments for the Altar, Palls, surplices, Chalices, Patines and such other like vessells, are
trifles and trash of no moment, and that the Priest hath
power to consecrate the body of our Lord at all times, and
in every place, and to minister it to those which desire it,
and that it is sufficient onely to provonce the words of
consecration.

That we ought not to pray to Saints to be intercessors for vs vnto Christ, and that it is lost time that is spent in singing

finging or faying the Canonicall houres. That no dayes should be kept holy from labour, but the Lords day only: that no feast daies should bee celebrated in honour of the Saints, and that (by the institutions of the Church) fasting is of no merit, The report also is, that the Boemian Priests do minister the Sacrament of the body of our Lord, vnto infants and to all others indifferently, under both formes. which is a greater facrifice than that which is vsed in the Church of Rome, and one George Poggebratius is faidt o be the Author of this Ministration: One Picardus comming out of France, infected this nation with this monstrous and abhom able madnesse, for hee having intifed a great number of the baser sort both of men and women, to bee his followers, instructed them to goe naked, and (as the author of all licentious living) called them Addamites, by whose instructions venery was openly practifed without difference of kindred or allyance, and many other most horrible offences: some of which sect are said to remayne as het, for there bee some Bohemians (which bee therefore called Gruebenhamer) which choose out for the excercifing of their religion, vautes and hollow caues in the ground, and when their Priest (according to their custome) hath pronouced this part of Genesis crescite et multiplicamini et replete terram, that is, increase and multiply and replenish the earth, instantly they put out all their lights and fall to their lechery in the darke, every man with the woman hee first lighteth vpon, without respect of age or kindred, and when they have finished their busiesse they light their lights againe, and goe every one into his owne place and so bee their ceremonies ended. This execrable custome of that damnable sect, is not much differrent fro those feasts called Bacchanalia, which are first celebrated

in Hetruria and afterwards in Rome, by women in the night time, who having pampered them-selues with wine, and banketting, accompanied with men in fecret corners without differrence or respect either of kindred or age. whereby grew such confusion, as oftentimes the mothers were defiled by their owne children, and many other enormous villanies were perpetrated and done, which they tooke their beginning as from the warehouse of all wickednesse. The ringleaders of this preposterous celebration were first cut of at Rome, when Quintus Martius, Philippus and Posthumius Albinus were confulls (as gabellicus reporteth in his first Aenead and seauenth booke) but this irreligious impiety and horrible herefie of the Boemians, could not bee extirpated and rooted out, in the raigne of foure Kings, Vencestaus, Sigismundus, Albertus and Vladiflaus although they opp oled them-felues against it with all their force and power.

> Of Germany and of the customes of the Germaines.

CAP. 12.

The ancient limits of Ger many. ERMANY is the largest nation of all Europ, it lieth farre North, and is deuided from France with the river of Rheyne, from Rhetia and Pannonia with the river Danubius, from Sarmatia and Dacia with certaine hills, but more with the feare

which one nation hath of the other, and vpon all other fides it is inclosed with the ocean: But the limits of Germany at this day exceed these bounds & extend further, comprehending vnder that name Rhetia, Vindelitia, Norica & the vpper Pannonia, the Alpes, part of Illiria & even to the extend the Citty of Trent. All the country of Belgia in like

like fort, (which was heretofore vnder the French gouernment) and all about the river of Rheyne, are vnited to the Germaines, imbracing both their law and language, and forgetting, or not daring, or else scorning to call them. selves French: The Heluctians likewise by little and little have almost lost both their name and speach, and become perfect Germaines, & Germany challengeth as her own. a great part of transalpine France : besides all these the fouldiers of Germany haue (within the space of three hundred yeares) brought vnder their subjection the Prutenia barbarous and cruell nation, waining them from the worshiping of Idols, to their owne language, and the Christian religion: this country therefore as now it is, compared vnto what it was before, it will appeare that it hath added more to it selfe from forraine nations, then was formerly comprehended in his owne limits.

All Germany was once deuided into two parts, wherof Germany deal that part which is nearest vnto the Alpes, was called the suided into higher Germany, & the other the lower which lieth north-inserior, ward and towards the Ocean: this partition doth yet continue, and the higher part is now called Alemania (as some thinke of a certaine lake or river called Alemanus) and each of these parts consistent of sundry Provinces, for

the higher Germany (going vpwards from the river Moganus, which runneth along by Franconia) containeth Dauaria, Austria, Styria, Athesis, Rhetia, Heluetia, Sueuia, Alsatia, and the Province of Rheine, vnto the citty Mentz

in Almania. The inferior or lower Germany hath in it Franconia (a good part wherof towards the South is held to be in high Germany) Hassia, Lotharingia, Brabant, Gel-

derland, Zeiland, Holland, Frysland, Flanders, Westphalia, Saxonie, Dacia, Peninsula, Pomerania, Liuonia,

Pruffià,

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Prussia, Sletia, Morauia, Boemia, Mysnia, Marchia, and

Thuringia.

Germany (although some parte thereof seemed better than other) was first (as Cornelius Tacitus Writeth) for the most part ether ouer-growne with woods, or rouer-flown with waters, being more base and barren to wards France, and more subject to stormes and tempests towards Noricnm Styria, & Pannonia, so that it yeelded neither fruite nor grayne, onely it bred good store of cattell, but such as were both little and low: gold and filuer it affordeth none. and therefore as a poore and base county, it was dispised and very little regarded. But furely Cornelius was either much deceyued, or else the country is much altered from what it then was, for Germany at this day, is so pleasant and so plentifull of all things, so beautified, strengthened and addorned, with famous Citties, strong Castels and stately buildings, as it is nothing inferior either to France Spaine or Italy, for the heavens smyle vpon them, the fields affords them store of fruites, the Sunne solaceth him felfe amongst her hills, shee hath whole mountaines of vynes, woods at wil, and all kinde of graine in abundance, being watred on all sides with Rhene, Danubius, Moganus, Albis, Neccharus, Sala, Odera, and with many other great and famous rivers and brookes: there be fountaines like-wife of sweete waters, hot bathes and mines of Salte, and it is equall to any other country for all forts of mettals yea all Italy, France, and Spaine, ftore them-seines with filuer and other mettalls out of Germany : and there is fome gold gotten, fo as if those old writers were now liuing, and beheld the present estate of Germany, as now it is, they would doubtleffe thinke it strange and wonder to fee fuch alteration, to perceive each place so holsome and

convenient to dwell in the ayre fo temperate, the foyle fo fertile, such aboundance of wine, and all kinde of graine, fuch planting of trees, such beautifull buildings of Citties, Temples and Sanctuaries, such advancement of religion, fuch civility amongst cittizens, decencie in apparell, experience in feates of armes, such furniture and prouision for warres, and fuch store of all manner of ornaments, befides the extraordinary fincerity and perfection of the Peeres and Nobility, if (I fay) they beheld and marked all these things well, I am of opinion they would not condemne the ground as barren, rude, ill fauoured, or little beholding to the heavens, yea they should see how true that faying is; That good things are spoiled for want of workeman(hip and well husbanding : the ayre is there more calme and temperate in winter, then in other countries, and therefore it produceth more excellent fruites, yet be their summers more intemperate, through which intemperature many of those fruites be often-times corrupted aud spoiled, besides there bee many venemous beafts, and other creatures pernitious and hurtfull to the inhabitants, and yet for all this, is it hardly to bee judged, what Province may be compared vnto it, much leffe preferred before it.

The reason why this country assumeth the name of Germany, is, for that there is such a sympathy and con-Germany mby cordance amongst all the people, both in the disposition so their bodies, their manners and courses of life, as all of them agree and line together like brothers and equalls. It was first called Teutonia of Tuisco the sonne of Noe, and Alemania, of Mannus his sonne, who were said to be the first authors and original of that nation: though some be of a contrary opinion, and affirme, that Germany was

first

first inhabited by such as were there bred and borne, and not by such as were brought from other places; of which opinion is one which hath written thus.

Well situated toward the North deth tye the Germaires soyle, A people famous through the world, that never felt the forle Of for ren fees: no heate nor cold nor prines can them mileft, For that they scorne to spend their time in idlenesse and rest. Birne certes in that land they were with first that were aline : Nor but from Demogorgons lynes can pedigree deriu: These did the Greek's Adelphi name, whom Latins Germans call: Because in on:ty and lone shey line like brethren all: A name which unto zoble hearts doth yet grea honor yeeld, Large lims kath laxish nature lent, their huged trunkes to weld, Unto their bodies answerable, that be both tall and straight: Their necks and all their body else is Alablaster white, Their eyes their baires and bushie locks of yellow coulor be, In temperature their memb. rs all and bodies doe agree: What inwardly is thought or meant, their outward voice forth showes Their tourgs be traytors to their hearts, their Jecret to disclose. Their freach is not effeminate but loftie bigge and strong, So that their valiant war lik hearts, may knowne be by their tong, They lou: towander much abroad, to hunt and eke to ride, And some by Arts and Sciences, their linings doe provide, Some Bacchus tender budding sprouts do winde on naked piles, And some do till the fertile earth that barren was ere wh les, Some men in travell much delight their youthfull dayes to spend, And other to Mineruaes lames their course do wholy bend. Or hoyfing up their failes aloft do cut through forren flouds, And store their wants with sundry for's offar-fetche strangers goods. If forcen foes be wanting, then within themselnes theile iar, A light occasion will suffice to stir them up to war, And all the while that cruell Mars doth bloudy flag display, They hold it then no iniury to ranish, filch and prey. Some in Hircinian moods delight to hunt the tusked Bore, And some the brazen-footed Hart with yelping Hounds to gore, Through

Through forrests, woods and mountains some, sursue the eruell Beare,
And some with Eaulcons talents seeke the filly bis des to teare:
And pluming of their fethers cleane disperse them in the ayre.
No enterprice so doub full is, but they will hazard all.
Nor can the searce of grisley death their valian: mindes appall,
If wrongs be done, they seeke revenge: but so their countries good,
Or bin or friends, they will not stick to spend their deerest bloud.
They constant be in Christ his faith, and him do du'y serve:
Nor from sincere religion, doe sela or never swirms,
Their dealings honest true, and oust, all lying they deseft,
And evermore their towns declares what skidden in their brest.

The Germaines before they began their battels, vsed to chaunt forth a fong or holy hymne, in honor of Hercules, holding opinion that he was once in that country: when they joyned battell they would crie out with a most greenous and clamourous noyse, not so confused and diffonant, as terrible to their enemie. Their eyes bee (for the most part)blew, their lookes sterne, and their havre red or vellow, they be tall of stature, and naturally very sodaine and head-long in all their enterprises, but they cannot away with much labour and toyle, nor can they indure heate and thirst, fo well as the Frenchmen can but cold they can indure passing well. Of gold and silver they made no account, for the plate and Iewels of filuer which were fent them from forraine Princes, they esteemed as base and vile as earthen veffels : But fince by trafficke and trading with other countries, the vie thereof hath crept in amongst them. And there bee some hold opinion, that there is neither filuer nor gold gotten there as yet, and but small store of Yron, which was the cause that they vsed no swords in the warres, but long Speares or lauelins with short Yron pikes, being a very fit and handsome weapon to fight withall both aloofe and neere at hand.

Their

Their horsemen sought with shields and those short speares, and sootmen with stones and darts, and both of them naked, or in little short gabberdines or eassacks: the souldiers were distinguished and knowne one from an other by the coulour of their shields, which were painted with select and curious coulours, and but sew of them wore either privile coates, helmets, or head-peeces. Their horses were neither well shapt nor speedie paced, nor could they runne the ring, or career like Italian horses, but onely straight forward: hee that lost his shield in sight was severely punished, for hee was veterly excluded from their facrisses, and not admitted to come into the Senate or Councell house, and many were so deeply touched with that indignitie, as they would violently procure their owne deaths, rather then indure such disgrace.

Their Kings were elected for their worth and Nobility. and their power and authority was not altogether free, but limitted and restrained: the worthiest fouldiers, and men of greatest valour, and such as could effect more by their good examples, then by all their force and authority, were ordained leaders and conductors of their armies. There was none had power to chaffice, beat, or punish an other, but the Priests only, for they held that revengment . belonged only vnto the gods, whose ministers the Priests were. They would pourtray the Images of their gods, and carry them with them into the warres, as a special incouragement to fight. And their friends and kinsfolke likewife were placed neere vnto the battell, that in their presence they might either atchieue's glorious victory, or end their dayes with honor: and their parents, wives and children were eye-witnesses of their valor and prowesse, and cuer as any of them that fought were wounded, they

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were brought vnto their mothers and wines, and other friends that were lookers on, who were ever readie and willing to heale and cure them, and to supply the soldiers with victualles, exciting and encouraging them to sight manfully: through which exhortations (as some have written) the battell hath renewed and begunne a fresh, when the souldiers were almost spent and weatied out for they esteemed their women to be of great sanctitie and providence, and therefore their Councels were not to be contemned, nor their aduises despised. Uppon certaine dayes they vsed to sacrifice men vnto Mercurie, and beasts to Mars and Hercules, and they were generally given to sorcerie and witch-crast.

Trifling and pettie causes were managed and decided by the Rulers and Magistrates of the citties; but all great businesses and difficult affaires, were handled by the whole body of the city in generall. They would neuer begin any busines, but when the Moone was either in the change or in the full, and they reckened their computation not by

the dayes, but by the nights.

They came armed into the Councell-house to decide controuersies, and to maintaine the right of causes, and hee vppon whose side the sentence passed, and was con mended, had a laueling shaken and brandished against him; which manner of sentence giving, they accounted to be most honorable, and againe those whose causes were nought, were condemned by the ludges frownes and sterne lookes.

All traytors and turne-coates, and such as fled to the enemie, were hanged: Sluggards, dastards, and such infamous persons, and those that had any noysome disease, were laid upon a hurdle, and dragged till they were dead.

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No Magistrate would execute any publike or private businesse, but when he was armed: there was great emulation amongst them about their diet, and they were incredibly given to affectation, for he carried the greatest credit and estimation amongst his friends and neighbours, that was best attended and accompanied with young gallants, when hee went abroad about any businesse. If the Prince that was Generall or Leader of the armie, departed out of the field without victorie, he lived in discredite and infamic all his life time after, for the Prince fighteth only for victorie, and the other Noblemen for the safetie of the Prince.

They would oftentimes take occasion to make warres without cause ginen, onely because they could not indure to line quietly and peaceably. For they held it a point of sloth and sluggishnesse, to get their living by their labors, if they might get it by warres, though it cost them their lives: if they had no warres, the valiantest men of them all, spent their times wholy in eating, drinking, and sleeping; committing both houses and husbandrie to the care and

guidance of old men and women.

So as it seemeth strange to see two such contrarie dispositions in one people, to be both louers of idlenesse, and
yet enemies to peace and quietnesse. Their dwellings were
in villages, and euery one in seuerall houses, their apparell, short cassockes, or souldiers coates, buttoned together with classes, or pinned with thornes, and the richer
sort were knowne and distinguished from others by their
clothes: for they wore their coates so casse to their skins,
as you might plainely perceive the persect proportion of
each lim and member, and the selfe same sashion of apparell which served men, was worne by women likewise.

Most

Most part of the Germaines which dwelt towards the East and North side of the countrie contented themselues with one wife a peece, some sew excepted which had many; and the wife was not indowed by the husband, but the husband by the wife; nor was their dowers of such dainties as were onely sit to make them sine and gay, but of such things as they had most vie of, as yokes of oxen, horses, with their surniture, shields, swords, Jauelings and such like.

The women were wonderful chast and modest, and their lookes nothing wanton to procure allurements: they frequented no banquets nor common feafts, fo as (though the nation were very populous) there was few women found offending in adulterie; but if any were thereof conuicted, her owne husband would pull her headlong out of his house starke naked, before her neighbours and friends, and whip her round about the towne, nor was there any place for pardon for such lascinious strumpets, no not their youth, beautie, nor riches could any whit priviledge them, or reconcile them to their husbands. It was not tolerable for any one to scoffe at vice, for thereby they thought they both corrupted others, and were corrupted themselues. And as every woman had but one bodie and one life, so should she have but one husband, nor ought the to have any idle cogitation or wanton defire, as if thee more regarded the act of matrimonie, then her husbands loue: fo as more good was done by their manners and examples, then in other places by wholesome & strict lawes. Yong men were not very prone to luft, & especially when their youthfull dayes drew to an end, and maides were not married til they were of good yeares, that they might bee more strong and able to beare children.

S 2

Murder

The punishmet for murder.

Murder was punished with a certaine number of cattell, which the murtherer must give to al the dead mans friends as a satisfaction for his death: They were very desirous to diet together, and to keepe good hospitalitie, accounting it an unhonest and undecent part to forbid any one their houses or tables. Rewards were willingly taken and given, nor would they upbraide any one with that they had given, nor thinke themselves in any matter beholding for what they received.

Drunkennesse a commendse tion amongst ebc Germaints

They would spend whole nights and dayes in drinking and carowling, esteeming and accounting it a credit to be drunken: and oftentimes after their gluttonie and gormandize, they would brall and fall out one with another, exchanging ill words, and sometimes blowes, whereof oftentimes insued mayming and murder. They consulted of all serious matters, touching both warre and peace, amidst their banquets, deeming their judgements more acute, and themselves more carefull at that time, then at any other, and more sit to undergo any notable enterprise.

The people were plaine and simple, without crast, dissimulation or cunning, and easily drawne to lay open and discouer the very secrets of their hearts. They would call to mind the day after, what they had done before, consideting of the matter more deliberatly, when they knew not how to alter it, shewing then what their intent was, when

they could not be deceived.

They drunke a corrupt drinke made of barly, in stead of wine, but those which dwelt nere vnto great rivers had wine brought them out of other countries: their meat was simple and grosse, as wild apples, new dow, thicke milke, or clottered Creame: but their drinke was much more immoderate: They delighted to behold and see young

men.

men naked, amongst fwords and speares, and other militarie weapons belonging to warre, and to fee how finely and nimbly they could deliuer themselves out of the danger of them, the often practife whereof made them skilful, and their agilitie and skill was a great ornament vnto them. They were so exceedingly given to dicing, as when they had loft all that ever they had, they would adventure The Germains their owne liberties vppon one chance at dice; and if they were great dis loft, they would willingly become flaues, and fuffer them- cers. felues (though neuer fo ftrong and luftie) to be bound and fold like beafts. They divided the yeare into Winter, Spring, and Sommer, making no recknning of Autumne, by reason of their scarcitie of wine and fruites.

In their Funerals they made little shew of sorrow, by weeping and outward lamentations, but the dolor and griefe of their hearts continued long, and women onely bewayled the dead, it being enough for men to remember them. And these in times past were the customes of the

Germaines, and their manner of living. But how much they bee altered from what they then Thelater manwere, (as well as other nations) may bee gathered by this Germans. their present estate: for now the whole state and condition

of the Germaines, confifteth of foure fortes of people: the first fort or Order is the Clergie, which be of two forts likewise: that is to fay, secular Priests, and religious per- The Germains sons; both of them beeing indowed with great and large divided into rents, reuenues, and riches, and held in great honour and people whereof cltimation with the people, both for that they offer facri-the first is the fice vnto God, extoll the prayles of the Saynts, and have Glergie. cure of foules; as also for that they understand the Scriptures and holy Writ, bee able to interpret and expound them, and leade a fingle life; for those which have not all

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these good parts in them, are despised and contemned of the vulgar fort of people: And enery order of religious persons, have their garments made of their owne fashion, very decent and comely: The secular, or lay-Priestes weare loose Coates, for the most part black, or russet, and linnen myters on their heads, not very high crowned, but sticking close about their eares. And when they go abroad, they cast about their neckes, for decencies sake, a broade lace, either of filk or linnen, which hangeth downe on each fide their shoulders: Vpon their shooes are pumps: they weare Pantofles or Sandals, putting them off euer when they come home.

Most of them live very idlely, bestowing little time in obtaining learning, but spending all the after-noones in gaming and drinking. The inferiour Priests, if any one iniure them, complaine vnto their Bishoppe, and sometimes to the Court of Rome: whereby they worke their owne fecurity, and condigne punishment is inflicted upon the offenders.

The fecond or der is of the Nobilitie.

The second estate or condition is of the Nobilitie, wherof there bee many degrees; as Princes, Earles, Barons, and Knights, which is the lowest degree of that Order: the Princes excell all the other degrees, as well in dignitie and bloud, as in power and strength, as having very large lands

and ample possessions.

The Earles, Barons, and other Nobles line dispersed abroade in the countrie, some in one place, some in ano. ther, flowrishing like so many flowers in a greene field. But that which is very strange & worthy to be observed in the Nobilitie, is this, that both Princes & Earls acknowledge a foueraignty: & yeeld their obedience vnto the Emperor; fo oft as necessitie, or the Emperour himselfe requireth it and

yet the Knights fay, that they be exempted, and that they will not serue any one, nor suffer those which be vinder the to serue, but for wages and stipend, yet notwithstanding they acknowledge and fay, that the Romaine Emperour is their Soueraigne Lord and Gouernor. The Nobilitie in generall, thinke it a great difcredit vnto them, and a blemish vnto their kindred and house, to exercise merchandize, or any mechanicall art, or to take a wife from among the common people, or that is their inferiour, or to live in a strange citty like towns-men : for they (skorning all company and commerce with cittizens) line freely with their wives and families, in stately castels, strong holdes, and beautifull pallaces, fituated fome vppon mountaines, some in woods, and some in champion countries. Some of the Nobles frequent the Courts of Kings and great Princes, and follow the warres, and some others live at their owne houses vppon their Rents and reuenues.

They be much given to hunting, affirming, that by continuall custome, and their auncient libertie, they only are allowed to hunt, and all other interdicted and deprived of that pleasure; for, for a private man to hunt either hares, ro-buckes, kids, hynd-calues, or stagges, in some place is punished with the losse of his eyes; and in some other places with the losse of his head: but it is lawfull for every one that can, to take such wild beasts that be noysome and

hurtfull.

Moreouer, they fare daintily, and be sumptuously cloathed, as well men as women, both at home and abroade, beeing decked and adorned with gold, silver, and silkes of sundry colours: When they walke abroad they are attended with a troupe of their friends and familiars, and they may easily be knowne and discerned from the common-

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people,

people, onely by their gate, it is fo grave and demure: They never go farre from home but on horse-backe, for to take a journey on foot they account a great dishonor vnto them, and a plaine demonstration of pouertie: but if they stand in want of any thing, they will straine courtesie to take it from others, either privily or by force. They feldome go to law with any one for injuries done vnto them, but rather gather a troupe of their friends together, and reuenge themselues, either by fire, sword, or rapine: therby compelling the wrong-doers to make what fatisfaction

they thinke good.

They be proude, turbulent, and couetous, practifing how to get Church-mens goods by deceit, and wracking their flaues and clownes of the country, with an vnrelenting authoritie. It is almost incredible to be spoken, how they vexe, pill and poll those miserable and vnfortunate caytiues, & furely Germany were an hundred times more happie, if those Centaures, worse then Dionysius and Phaturis, were either veterly expelled the land, or at the least, their tyranny and power so testrained & abridged, as they might be inforced to line private like vnto the Nobility in Heluetia. The z.estate or order of the Germaines, is of eider is of citti- tizens and towns-men: and of these, some be onely subject to Cafar, and some to other Princes and Prelates of the church. Those which yeld obedience to the Emperor, haue many priviledges, lawes, and customes common to themfelues: and euery yeare (by the voyces of the cittizens) is one chiefe magistrate elected; who for his yeare hath a soueraign authority ouer them all, and hee of himselfe hath power to punish any one of the same order with death.

When an offence is comitted, the offendor is brought before the magistrates elected, where beeing sette in

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The third or .

councel, the accuser is called for, who having set downe his accusation, the desendant hath free liberty to plead for himselfe; and when both parties be heard, at large, the hudges proceed to sentence, which is not by any course of law (for that these manner of magistrates be ignorant of the lawes) but as they be induced by reason, and as the custome hath beene afore-time in like cases: the hise forme of Judgement is vsed in civil causes likewise, saving that in civil and criminal causes, the party accused may appeale vnto Casar, which offenders in other causes may not doe.

In every Imperiall Citty bee two forts of Citizens, the Citizens deone of Gentlemen, the other of Plebeians: the Plebeians wided into

or comminalty of the city, be occupied in trading and two fetts. keeping shops, but the Gentlemen (which bee also called Patritians) live only vpon their patrimony & revenewes, in as good fashion as the Nobility or Knights of the country do, if any of the comminalty wax fo rich, that he (either) by custome or commerce) will intrude himselfe into the fociety of Gentlemen, he is (notwithstanding his wealth) discarded their companies, whereof it proceedeth that each of these orders of Citizens, have for many yeeres, continued in there owne estate without alteration. And yet for all this the administration and gouernment of their commonwealth, is commune and permitted as well vnto the Plebeians as Patritians, fo as the communalty is no way in subjection to the gentility, but every one hath. his owne substance in safety, with free liberty (not transgreffing their lawes) to live as they lift: and Iustice is ministred(for the most part)throughout al the whole counery, by men which have little learning or none at al, for in enery City(and in many townes likewise) bee elected 12.

Iudges,

Iudges, which be fuch as be most notorious for vorightnesse and integrity of life, not respecting whether they be learned or no, which twelve must of necessity take vpon them the office of Iustice and Indgement, for which they expect no other wages nor reward, but onely honour, and they be so diligent in performing their duties therein, that (for the common good) they will not flicke to neglect al private affaires and businesse whatsoever (be they never fo vrgent) to observe the times appointed for Indgment and hearing of causes. And they bee all of them sworne to minister Iustice vnto euery one, according to right and equity, from whose sentences in times past, they would neuer appeale, esteming it a great indignity vnto them, to contradict the decrees of fuch men as executed their offices gratis, but now adaies appeales be viuall, which were the more tollerable a great deale, if the Iudges to whom the appeales be made, would in their Iudgements observe the customes of the former Judges, but their doinges are so little regarded, that their sentences, though never so iust and vpright, be retracted and wholy altered, onely because they seeme to repugne their written lawes, whereby the Judges of the former rancke, are undeferuedly taxed of ignorance, their good indeuours reprodued, and blemished, and the parties to bee releeved oftentimes oppressed: which kinde of Judgement, how corrupt it is, themselues may easily perceive.

Furthermore the Citizens line and accord together very familiarly and friendly, meeting and affembling themselues, sometimes in publicke places, sometimes in prinate houses, where they spend their time, some in buying and selling, some in conference one with an other, some in seasting and banquetting, and some in gaming

and disporting, in all which fundry actions can hardly be

discouered any deceite or contention.

They be very curteous and affable, for at all times and in all places, bee they men or women, fo often as they meete together, so often doe they falute one an other. Vpon working daies they be very frugall and sparing, both in their diet and apparell, but vpon festivall daies they will goe more gallantly and far more daintily. Those which labour eate foure times a day, and playmen but twife; the mens apparell for the most part is wollen, and the womens linnen, and each of them fo much differrent one from an other, both in collour and fashion, as you shall hardly finde one man or one woman apparelled like an other, for they be so new fangled as they will fall into euery new fashion, imitating the Italians, but more vsually the French men, from whom now of late yeeres, the men haue gotten their broad nofed shooes, their coates with wide hanging fleeues cut, and woven cappes (which they call Pyrethia) And not long fince, they wore shooes with sharpe snoutes, short coates cloose to their bodies, and hoods with tayles or flappes behinde; This sparingnesse in apparel heretofore vsed by men, is now descended vnto women and by them practifed, for whereas they were wonte to weare many kerchers vpon their heads', which made their heads seeme great, by reason of their many folds of linnen, they now weare but one onely: They bee also more modest in all their other clothes then heretofore, they have beene in a manner vererly rejecting gold, filuer and pearles, and all fumptuous garding of their garments with rich furres and filkes.

I need not speake of their long traines carried vp behind them; which (though they were common) bee now onely onely worne of the Nobility, and the women be now for decent and comely cloathed, as they cannot justly bee reprehended for any thing they weare, fauing that some womens gownes bee ouer wide and to much hollowed about the necke.

In their funerals and celebration of their friends obites, they be attired in blacke, and their time of lamentation is thirty daies, within which space they doe facrifice for them three times, the first day, the seuenth day

and the thirtith day.

They be so deuout and religious a people, that every artificer before he begin his worke, wil goe to the Church and heare masse, yea both men and maide seruants be by their mafters compelled therunto, for they hold it a beaftly and hatefull thing, for any one to neglect his feruice to God, either for idlenesse, or for any businesse whatsoeuer. In giuing almes they be very charitable, for there is almost no City but it hath in it a couent of Mendicant Friers, and a common house to releeue and harbor poore Pilgrimes and strangers. There bee also softred and brought vp many yong youths that have left their owne countries and fathers houses, to attaine learning in Germany, of which fort of striplings and yong students, you shal see so many in one City as you will thinke it strange how they should be maintained; And these bee onely nourished and brought up, by the almes and charity of the Citizens, and goe finging from house to house for victuals, whereof they have inough given them, for because they frequent the Church daily, and helpe the Priests to singe masse, and bee afterwards made priests chemselues.

In every parish is one publike house or free schoole, wherein

wherein as well these, as the Cittizens sonnes, be brought up in learning, their maisters and tutors be such as bee both learned and vertuous, who chastice those which be shrewde, or neglect their learning, sometimes with words

and fometimes with Bripes.

Their dwelling houses for the most part be loyned together, and builded according to every mans ability, some high, some low, but al aptly and conveniently disposed for their trading, the rich mens houses be builded stately with lime and stone, and poore mens with timber and morter, and all of them covered either with tile or slate, which whether it be done for state, or to prevent danger of fire I

am not able to fay.

In Saxony and diverse other places besides, they cover their houses with smooth shingles, which maketh their building sceme more base and more subject to burning: The streets (for the most part throughout all the Cities of Germany be paued with flint stone, and youn the gates of enery City fland high turrets or watch-towers, wherein (in the day time) be placed certaine skouts, to give notice vnto the warders below, by the found of a trumpet, of all horsemen they perceive comming towards them, to the end, that having warning afore-hand, they may bee more prouident to prouide for the fafety of the city: Their cities (for the most part) be defended both naturaly & artificially, being scituated exther upon the tops of hils, or by winding rivers, fuch as be scituated upon the plaine ground, be compassed and immured with strong wals and trenches, & defended with innumerable towers and bulwarkes : the fields also about many of their cities be so inclosed on all fides with deepe and large ditches, as they ferue for a fufficient defence against the inuasion of forraine enemies.

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The fourth order is of hufbandmen. The fourth last and lowest estate of the Germaines, be of such as dwel in country villages, and follow husbandry, and be therefore called clownes or bores, whose estate and condition of all others is most hard and miserable, for they liue basely by themselues, veterly seperated from all other forts of people, so as they have no fellowship with others, but their owne families and their cattaile. Their dwelling houses be low cottages made of timber and clay, and covered with straw, their bread is meane and course, their meate either oatmeale pottage or fodden beanes or pulse, and their drinke is either water or whey: their apparell a Canuas frocke (such as our Carters vse in England) high shooes or startups and colourand

red caps.

These clownes be a very turbulent, toylsome and beastly kinde of people, they carry into Citties neere adioyning them, all their fruites and increase that arrifeth from their corne and cattaile (other then what their Landlords have, for they themselves doe scarce taste of any fruite of their trauaile that good is) where they fell them. and make their provision of such things as they have need of, for amongst them dwel few artificers or none at all. Euery village hath a Church in it, whether in the forenoone vpon holy daies, all the people refort to heare feruice, and in the after noone, some of them meete togither in one place or other, where they fall to chopping and chainging, or conferring of other businesse, the youth fall a dauncing after the minftrels, and old men a tipling in tavernes: and none of these clownes will goe abroad amongst other people, but with weapons about them, for they have their fwords ready at all affaies: Every village chooseth out two or foure of the most substan-

tial men amongst them, whom they call their maisters, these be indifferent men to decide contentions and controuerfies growing by contracts, and have the disposing and ordering of their little common-wealth next vnto their Land-lords, for it is they that have the fole government and authority ouer them all, other then what is by them permitted to these chosen præseets, which in their vulgar tongue they call Scatteri. These clownes live in great drudgery and flauery vnder their Land-lords, for they plow their grounds, fow their feedes, get in their haruest, prouide them fuel, repaire their houses, skoure their ditches, and maintaine their fencing in a word, there is no flauery whatfoeuer, but is wholy imposed vpon those bores, nor dare they for their lines once refuse to doe any thing their Land-lords command them, for if they doe they shall be foundly punished, and yet there is no one thing that oppresseth them more neerely, then that the farmes they possesse be none of their owne, but that (notwithstanding they be every way else slaves vnto their Land-lords) they must pay vnto them yeerely a great part of their corne and graine for rent : And these bee generally the manners of the Germaines at this day and this their course of life.

Of Saxony and how the Saxons lived in times peft and how they now live.

CAP. XIII.

SAXONIA (a particular Province of Germany) is The limits of bounded upon the West with the river Visera or (as Spaine. some will have it) with the river of Rheine, upon the North

Northwith Dacia and the Baltean sea, with Franconia on the South (against which lie opposite a longth-wise Boiarie and Bohemia) and with Prussia on the East within which bounds and limits how many sundry sorts of people, distinguished by sundry names, be at this day comprehended, and included, may easily be understood by the precedent description of Germany, all which are said to live under the Saxon law.

Saxony why fo

This country was named Saxony of a people called Saxons, who (according to the opinion of some writers) were the remnant of the Macedonian army, which followed Alexander the Great, and at his death were dispercedinto all parts of the world. Some others affirme that they were wandring Britans, and fuch as had no certaine habitations, and that they for fooke their native foile to feeke them better feates, and getting shipping and arryuing in Germany, expelled thence the Thuringij and poffessed their land. For at the first the people of Saxony were turbulent and troublesome, il and ouerthwart neighbours vnto all those which dwelled neere vnto them, yet were they at home peaceable and quiet, and maruellous vigilant and industrious for the good of their country and common-wealth, besides that they had a very prouident care and extraordinary regard, for doing any thing that should be a touch or debasement to their stockes, or against their honours, holding it a staine and pollution to their bloud to marry with women of other nations, or with any inferior to themselves, and indevouring their vttermost to make themselues a people proper and naturall without mixture of other nations, and onely like vnto themselues; whereof insued that though the number of them were great, yet in their externall habites, in the

the stature and proportion of their bodies, and collour of

their haire, they were almost all alike.

The Saxons were deuided into foure forts or differen- The Saxons deuided onto ces of people, which were noble men, freemen, libertines noble-men (that is such as had beene slaves, and obtained their free- free-men, iidome and manumission) and bound-men or slaves, and flaves, to the end that each of these orders might remaine in his owne Estate, it was established by a law, that no man of one estate, should marry or take to wife a woman of an other, but that the Nobility should match with nobility. the free-men with free-men, the manumitted with those which were manumitted and the flaues with flaues: the penalty for the transgressing of which law was present death. They had many good and holesome lawes for the punishment of malefactors.

They were vpright in condition, fincere in life, and of

vncorrupted and irreprehenfible manners, doing nothing but what was profitable, honest and agreeable to the lawes of nature: all which had beene sufficient for their faluations, if withall they had knowne and beleeved in the true and euerliuing God. But they were great Idolaters, worshipping trees, and fountaines of water, but more especially a huge stock of wood set vp an end, which they accounted for a god, calling it in their language (Irmin[aul) that is to fay a vniuerfall and generall piller or colume, whereby all other things are sustained & held vp: Mercury also they observed and honoured as a god offring vnto him vpon certain daies humaine facrifices, nor Mercent ob did they hold it fit or lowable (by reason of the great dig-served as a god nity and divinity of their gods) to include them in Tem-bythe Saxons. ples and Churches, nor to figure them in the proportion of men, but they confecrated vnto them, woods& groues.

calling them after their names, and they never perused those secret and missicall places, but with great devotion and reverence: Witchcrast and socery was much in practice amongst them. Their manner of taking advise whether a thing were to bee done or not done, was thus, first they would cut from a fruite tree, divers little sprigs or young sprouts, marking and distinguishing them each from other, with certaine notes or differences, and so cast them sodainely and at adventures vpon

a white garment.

And then(if the consultation were general for them al) the priest, if private, the goodman of the house-hold, lifting up his eyes towards heaven, and praying to their gods, taketh vp those branches one by one, and layeth them downe againe three fundrie times, and euer as hee taketh them vp, he expoundeth and interpreteth what is to be done, according to the note or imprese written. vpon them; and then if the priest or good men of the house forbid it to bee done, they adule no more of the matter that day, but if they allow it, the people were fo. ftronge of beleefe as they would put the proiect in practife what ever they event proved: they gathered and coniccured of many things by the chirping and flying of birds, and oftentimes made experiment of forewarnings and admonitions of horses, which (to presage of things. to come) were nourished and kept in those woods and groues dedicated to their gods.

These horses were white and neuer did any manner of worke, and (beeing coupled together and set before the holy Chariot) they were attended and followed either by the priest, the King or chiefe ruler of the city, who diligently marcked and observed their neying,

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whynying and froming, and this manner of prediction or foreshewing of things to come, was of all others in greatest credit and estimation, both by the Princes, priests and people, for they held them to bee the ministers of the

gods, and partakers of their divine councels.

They vied also an other fort of sooth-saying or witch-crast, whereby to know aforehand what successe they should have in the warres, which was in this manner: when they tooke a captive of any nation against whom the waged battaile, they compelled him to sight with one of their owne people, and as the victory went betwixt them two so would they judge of the insuing warres. The Emperour Charles the Great was the first, that by continuall warres, compelled this impious people to admit the Christian religion, which both they and all other Germaines doe now most religiously adore.

In Saxonie be many sumptuous and Princely palaces, and magnificent and stately Temples, Churches and Monasteries, as one in Alberstadium consecrated to our bleffed Ladie, whereinto neuer entreth any prophane or valuation and to the service of God, except vpon Ashwe dieated to out ligion and to the service of God, except vpon Ashwe dieated to out desired to out of the Church, who must ener bee such a one, as in the eye of the world is of most wicked and abhominable life and conversation, this man beeing brought into the Church all in blacke, and his head covered, is placed where hee may heare masse, which beeing duely solemnised, hee is cast out of the Temple, and inforced to wander vp and downe the citie bare-sooted, all the time of Lent, visiting all the Churches one after an other,

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during which time, he is maintained by the priests, and by them brought againe into the Church vpon Easterday, where (hauing first an almes given him which he offerreth with great devotion to the Church) after the confecration of the oyle, he is expiated and hallowed by the whole Clergie, and so dismissed. This man they commonly called Adam, comparing him for his innocency, vnto Adam our first father and sounder, who was voide of all sinne, and by him they suppose their city to be purged and purisied.

The soile of Saxony is very fruitfull of all things but wine, and hath divers mines of silver and basse: toward Gosseria, and in many places besides be brine-pits, and fountaines of salt water, whereof they make a fine white and most delicate sault, which yeeldeth them a large com-

modity yeerely.

The Saxons immoderate drinkers.

They have great store of barley and wheate, whereof they make very fine white bread, and a kinde of ale or beere to supply the want of wine, which they drinke fo immoderatly and out of measure, as when they bee attheir feafts and bankettings, and that their ordinary cups and drinking glaffes will not hold fufficient for them to carouse at one draught, those which doe give attendance at the table, will fer before them a great paile full of that drinke with a dish in it, wishing every one to bee their owne skinkers and so to drinke what they please, and it is almost incredible to report how much of that liquor those immodest and druken people will denoure and swallow uppe at one sitting, veging and inforcing one an other to drinke, till they bee worfe then bruitish swine, not thinking they have enough, when they are so drunke as they lie wallowing in their

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owne vomit, but even then they will sticke close to it night and day, vntill they be sober againe, and he which drinketh most, and out sitteth them all, is not onely highly extolled and commended of the rest, for that notable exploite, but also in signe of victory and triumph, hath given him a garland or nosegay made of roses and sweete slowers, or

else some other reward for which they contended.

This their wicked and beastly custome of drinking, is now (the more pity) disperced ouer all Germany, so as all of them in generall, doe now drinke stronge wines as liberally, as the Saxons doe their ale, to their inspeakeable hindrance and hazard of their healthes, in such sorte, as (not content to doe ill themselues) if any stranger or other come into the roome where they bee drinking, they will rise up and reach him their cuppes, perswading him very earnestly for to sit downe and to be are them company, accounting him their enemy if hee looke for much bidding or inuiting, or resust to drinke, without shewing iust cause, which hatefull disorder is oftentimes the cause of bloud-shed and murther.

These quasting Saxons fare very hardly and sluttishlie, for their vsuall meate is small guttes or chitterlings dried, rawe onyons, far bacon and salte butter, and they seeth their meate vpon sunday to serue them all the

weeke after.

They feed not their young children as we do, with pap or pottadge made of milke and flowre, but with more folide and stronger meates, which is first champed or chawed in the nurses mouth, and so given the children to swallow downe, which kinde of diet when they be young maketh them more stronge and lusty, and better able to indure extremities.

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The manners and customes

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The Saxons have a peculiar language to themselves, but in their apparel and other things, there is no difference betwixt them and the Germaines.

Of Westphalia, and of the manner of Judgement ordained for the Westphalians by Charles the Great.

CAP. 14.

The bounds of VVestphalia.



ESTPHALIA is comprehended and included within the bounds and limits of Saxony, having vpon the East the river of Rhene, Vifurgus or Visera vpon the West. Frizland and Holland vpon the North, and vpon the South

the hils of Hassia, which Ptolomeus calleth Obnoby; out of which hils springeth the river Amasis, which running by the two renowned cities, Padeburne & Monasterium, diuideth the Province as it were into two parts, and so pass-

fing by Frizland is carried into the fea.

There is also the river Sala which is famous for the notable overthrow of Drusus, sonne in law to Augustus: This country (as Strabo writeth) was first inhabited by a people called Drusterij, and (as others write) by the Sicambry: This people beeing subdued by Charles the French King, surnamed Charls the Great, was by him induced, or rather inforced to imbrace the Christian religion, whereto they were hardly drawne; and being a mutinous and rebellious people, ever when they rebelled, they would return againe to the worshipping of Idols, nothing regarding the true faith, nor their othes whereby they were obliged to observe and keepe it, which when Charles perceived to

Secret Judges ordained by Charles the Great ouer the VVcftphahans. the end that he might bridle and restraine their temerity and rashnesse, with feare of corporall punishment, he ordained secreat Judges, and gaue them full power and authority to execute Judgement at their pleasures, without tryall or purgation, vpon all fuch as had either violated their oths, abrogated their faith, or otherwise committed any notable villany: In choosing of which Iudges he had a speciall care and regard, to elect inft and vpright men; that the guiltleffe and innocent might not be punished without cause. This law and manner of execution thereof, strooke a great terror into the Westphalians, and at length inforced them to continue in the faith, feeing before their eyes both noble men and meane men hanged and trust vp in trees without any accusation or trial at all, and vinderstanding that they were executed either for breach of their faith or some such other heinous offence. This kinde of Iustice or martial law, is yet in force and is called, Indicium vetitum, or Indicium occultum, a hidden or fecret fentence, and the Iudges or executioners of that law, be called Scabini, who be now growne fo prefumptuous and insolent, as they would challeng and vsurpe the like liberty and iurisdiction ouer all Germany.

They have secret customes and hidden lawes, knowne to sew more then themselves, whereby they doome men to death, and it is very hard to finde out their manner of proceedings, for neither seare nor reward can allure any

one of them to reueale their fecrets.

The major part of those Scabini be not discovered what they are, but goe vp and down the country (like Promooters) noting mens faults, and accusing them for their offences in places of Iudgement; and arraiging them (as their custome is): which done the malesactors be condem-

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ned, & their names inroled in a catalogue, and so delivered to the Iunior Scabini, to whom the execution belongeth, by which meanes many euil doers loose their lives, that never knew of their condemnations.

But this their manner of Iudgement, is now much altered and degenerated from his first perfection, for sometimes very base and meane persons be admitted into that office, and those whose power and function was onely to find out offenders, and punish misdeameanors, doe now busie and occupy themselves in all other ordinary businesses. The country of VV estphalia is cold, and very bare of wine and alkind of graine, their bread is brown & course, and their drinke or beere made of barley, for the wine which is brought vnto them by the river of Rhene, is maruelous deere, and therefore little vsed, vnlesse of the wealthier fort of people. The natural inhabitants be both warlike and witty, whereof insueth this proverbe. That Westphalia breedeth more flatterrers then sooles, it is vnder the jurisdiction of the Bishop of Colen.

Of Franconia and of the nature and customes of that Country.

CAP. 15.

Franconia mby fo called.



RANCONIA, or East France is a part of Germany, & scituated in the very heart & middle of the country, it was so called of the Sycambrians, who expelling thence the Alani in the raigne of the Emperor Valentinian, were after cal-

led Franci. It is inuironed on the fouth with Sueuia & Boioaria, with the river Rhene on the west, vpo the east lieth Bohemia,

The bounds of Pranconia.

Bohemia, and Hassia, and Thuringia, (two Provinces of Saxonic) vppon the North. This countrie is on all sides so inclosed with huge thick woods, and cragged mountains, as the passage into it is both dangerous and difficult, yet within it is very euen ground, garnished and adorned with an innumerable sort of Citties, walled townes, and fortified Castels and Villages. It is inuironed round about with the Hyrcanian wood, which with his high hilles incloseth and defends it on all sides like a natural wall, and through it runne Sala, Thuberus, Neccharus, and the nauigable Riuer Moganus. These Riuers passe by many wide and large Valleys, vppon the bankes whereof on both sides be planted great store of vineyards, which yeeld wines so rare, and of so great worth, as they be transported into other countries far remote.

The land is fertile enough, and not fandy and ouer-The fertility growne with Fearne, as (Eneas Syluius reporteth) fauing of Franconia. that part of the countrie which is now called Norica, or in

some places neere vnto rivers,

It yeeldeth great increase of barley, wheate, and all other kind of graine and pulse, and no one part of Germanie affoordeth so many and so great Onions, Rape rootes, and Rape stalkes as this doth: besides, about Babenburge grow such great store of Lycoras rootes, as they be caried

away by cart loades.

It is full of gallant medowes, and goodly Orchards, very populous and abounding with beafts, there is much fishing by reason of the multitude of Riuers, and better hunting, for the great store and varietie of wild beafts: for the Princes preserue them of purpose in woods and sorests, making them stables and dennes to lye in, and to defend them from winters boysterous and cold stormes, allowing

allowing them meate also if need be, and no private man may be suffered to take or hunt any of these beasts.

The Princes of Franconia.

The whole countrie of Franconia is vnder the domini. on of fine princes, whereof two be fecular or lay Princes. that is to fay, the Burgraue of Norinburg, and the Count Palatine of Rhene, and the other three bee ecclefiasticall Gouernors, to wit, the Bishops of Babenburg, Herbipolis, and Magnus.

The Bifhop of of Franconia.

The Bishop of Herbipolis holdeth his Duke-dome, by Herbipolis, one having a naked fword, and an enfigne or flag placed before of the Princes him vppon the altar, while he is at Masse. And the first day that he entreth into the Metrapolitan or chiefe cittie, and taketh vppon him the Episcopall seate, he is vsually attended with a great troupe of gallant and excellent horf-men: and when he is admitted and entred into the cittie, he lighteth off his horse in the very gate of the cittie, and there disrobeth himselfe of his vppermost garment, and putteth on a poore and base coate, and girdeth himselfe about the wast with a cord: and in this humble manner bare headed and bare handed, he goeth vp into the pallace, vnto the Canonicall or Regular Priests, who after they have done their fealtie vnto him, exalt and install him in his seate, but before his instalment, hee is conducted to the picture of fome devout Bishop that is dead, where he is seriously and earnestly admonished to follow and imitate his examples, who being elected of a poore student, did not with standing gouerne the State of the Church vprightly, & as it ought. And none of the linage of either Dukes or Earles may possesse this Cathedrall sea, but onely such as be of the inferior Order of Nobilitie: not for that it is not sufficient to maintaine a Prince, (for the possessions and reuenues bee very large and great) but because none may enjoy the BishopBishoppricke, but onely such as be canonicall or regular persons, which are for the most part of the meanest degree of Nobilitie. To be Bishoppe of Herbipolis, is a title of maruellous great dignitie and honour: and when a Bishop is new created, the custome is, that at his first entrance into his Bishoppricke, he should progresse ouer all his dominion, and visit all the townes and villages which pay him tyth, and in every towne he bringeth out into the streetes whole hogsheads of wine, with dishes for every one to drinke that will.

The Franconians do nothing differ from the rest of the Germanes, either in their apparell or shape of their bodies. They be very laborious, and none of them given to idlenesse, but the women as well as men plant in vineyards, and yet (by reason of their povertie) they sell their wines, and drink water themselves: Beere they cannot indure nor will have any brought vnto them, yet in Herbipolis vpon sasting daies, those which will drinke no wine, may buy it in dockes and roades without the cittie, to drinke in steade of water.

The people be insolent, arrogant, and proude, contemning all others in respect of themselues, and so much giuen to cauilling and brawling, as no stranger can indure to stay with them, vnlesse he can statter and dissemble, and behave himselse discreetly and soberly: but those which can indure their sloutes and taunts, and pocket up their injuries with patience, may safely dwell with them: for such they account and esteeme honest and sufficient men, and permit them to marry wives, and enter into consanguinitie with them, by which meanes many Suevians, Bavarians, and Hassians do dwell, and continue in Franconia.

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They be very deuout, and religiously given, and yet subject to two horrible and execrable vices, which are, swearing and filching: for they will glorie and vaunt themselves in blasphemie, and horrible prophanation, and account stealing, a thing honest, commendable, and lawful, because long vsed as a custom. They observe many strange ceremonies, which I wil here set downe for the more credit and better approbation of such things as be written and reported of them by strangers.

In the nights of those fine dayes of Aduent, which go immediatly before the day of our Lords Natinitie, all the children of the towne, both men-children, and women-children, go vppe and downe the streetes from one house to another, knocking and beating at enery ones doore, wishing them a happie and prosperous new yeare, and shewing them in a song, that the birth-day of our Sauiour Christ is nigh approching, and enery houshold give the them either apples, peares, nuttes, or money, or some o-

ther thing that they can best spare.

But with what ioy and exultation, the birth-day of our Sauiour Iesus Christ is solemnized in their churches, both by Priests and lay-people, may be understood by this Ceremonie following: for then they place uppon the Altar the image of a young child, in representation of the new birth of the babe Iesus; which done, the young men and maydes daunce and hoppe round about the Altar, and those which be married, and old solkes sing a song or hymne: which kind of ceremonie is not much unlike to the triumph and exultation, which (as Poets saine) was used by the Coribants in a caue in the mountaine Ida, about the image of their god supiter. In the Kalends of Ianuarie (which by their computation is the beginning of the yere)

is a sollemne meeting of friends and kinssolkes together, who ioyning their hands, and listing them up to heaven, with one heart and consent, pray for a prosperous and happie new yeare, spending all that day in pleasant congratulation, meriments, and drinking. Which done they send new yeares gifts to their friends which bee absent, which gifts, the Romaines in their Feastes dedicated to saturne, (which were solemnized about that time) called saturnalitia, and by the Greekes, they be called Apuphoreta, that is to say, presents or things given to guests to bee carried away with them.

This custome and ceremonie of theirs, was described by the Author of this booke, in these verses following:

O Christ the Word of Father deare, &c.

In honor of thy vlessed birthwe celebrate eight dayes:
All which we spend in holy hymnes, and chanting forth thy prayse.
And following thy examples true, we gifts do often send
Fat Capens, Hares, or some such thing unto each louing frend:
Fine wasers stampt with Images and Pictures rarely signd:
Or basket full of Oranges, doth argue friendly minit
Ten Oranges that plumde and topt be with greene boxen crest,
And spices rare of sundry sorts in honor of this Feast.

Vpon the Feast day of the Epiphany of our Lord commonly called Twelste-day, every family maketh a cake of flower, hony, ginger, and pepper, and therewith they elect and choose them a King, in this maner following: the good-wife of the house kneadeth and maketh the cake, and in the moulding shee putteth a penny into it, without consideration into what place of the cake she putteth it, but even at adventures, then doth she rake away the fire and bake it vppon the harth, and when it is baked, shee breaketh it into as many peeces, as there be men in the whole houshold, and so distributeth vnto every one apart, assigning one part thereof vnto Christ, another to our blessed Ladie, and three portions more to the three Wisemen, for, and in the name of an almes. And in whose part socuer the penny is sound, him doe the rest set in a chaire, and listing him vp on high three times, with great iollity and mirth, they salute him as their king: and all the while hee is listed vppe, hee hath in his right hand a peece of chalke, with which he maketh a great many crosses vppon the roofes of their chambers and parlours; and these crosses they have in great estimation, thinking, that by them they escape many dangers.

And there is no house throughout the whole countrey of Franconia, especially if it be a dwelling house, but in some one of these twelve nights which bee betwixt the Nativitie of our Lord, and the Epiphany, it is perfumed either with Frankinsence, or some other sweet smelling persume, against the deceits and illusions of Divels and

Sorcerers.

It were in vaine to mention in particular, in what manner of Epicurisme, the Franconians spend the three daies next before Lent, if you knew what generall and wilfull madnesse possessed all the rest of Germanie at that time, (wherein the Franconians do equall them,) and in what licentious manner all of them then liue, for all those three dayes the Germaines practise nothing else, but eating, drinking, and playing, plying it so lustily, as though they should neuer cate or drinke more, or, as if (with the Epicure) they should say, I will take my pleasure, I will cat and drinke my belly full to day, for to morow I shall die.

Euery one will inuent some new device or other to delight their minds and fenfes withall, and to hold them in admiration, and to the end they should not blush, nor be dashed out of countenance, in acting their apish toyes and interludes, they maske their faces, and change their habites, the men-wearing womens apparell, and the women mens, some represent Satyres, and some play the diuels part, beeing made blacke with woade or inke, and cloathed in loathfome apparell like Diuels indeed. Some? others go ftarke naked, imitating the Priests of Pan, of whome (I thinke) the Germanes have learned that yeare. ly custome of doting and vnnaturall madnesse. This their manner of reuelling differeth not much from the Feaftes called Lupercalia, which the noble young Romane gallants were wont to celebrate in the moneth of Februarie; in honor of the Licean Par. For as those Romane youths went round about the Cittie naked, and their faces beimered with bloud, lashing all they met with cords and whips, in rude and barbarous manner most loathsom to behold, euen fo the Germaines strike those they meete, with bags stuft full of fand or ashes.

There is a strange custome wied in many places of Germany vppon Ash-wednesday: for then the young youth get all the maides together, which have practised dauncing all the yeare before, and carrying them in a cart or tumbrell, (which they draw themselves in stead of horses,) and a minstrell standing a top of it playing all the way, they draw them into some lake or river, and there wash them well sauouredly.

What the reason of this ceremonie is, I cannot perceive but as I coniecture, they imagine the doing of this, to be a purgation and satisfaction to God, for practising such light light and wanton behauiour, vppon Sundayes and Holydayes, directly against the Canons and precepts of the Church.

In the middle of Lent, at which time they be commanded by the Church to reioyce, the youth of Germany where the Authour of this present Worke was borne, make an Image of straw, resembling the picture of Death; and hanging it vppon aspeare, carry it vp and downe the streetes, with great showting and exclamations, and many giue them good intertainment, offering them fuch things as they viually eate, as peason, milke, and mellow peares; and whenthey be wel refreshed, they returne home again: but some others on the contrarie part, give them John Drums intertainment, reuiling and beating them away fro their houses, deeming the picture of death to bee ominous and a foretelling of their deaths indeed. The like custome to this, is vsed by the Franconians, and at the same time: for there the young men take an old cart wheele, and couer it all ouer with straw, and then (being a great troupe of them together) they cary it to the top of a high hil, where, after they have sported themselves most part of the day, vnleffe the cold drive them foone home, in the evening they fet it on fire, and fet it going downe the hil burning, beeing a fight able to aftonish the beholders, that know not what it meanes: for it tumblethinto the valley all of a flaming fire, with such a pudder, as if the Sunne or Moon should tumble downe from heaven.

Vppon Easter day, some one of the wealthiest amongst them, causeth certaine cakes to be made, and giueth one or two of them to the young men, and as many to the maydes, and when they be all mette together a little before night, in a plaine medow, in the presence of an infinit

number

number of spectators, those which bee most nimble of footmanilip, runne for those cakes, the yong men against

yong men, and the maides against maides.

Then have they their folenme ecremonics at the dedication of their parish Churches, which ? by the Institutions of the Church) ought to be foleunized by all the parishioners, once every yeare, with great toy and banqueting to which folemnization come many young men out of other parathes, not for any denotion they beare vinto the Churches, but onely to dance, drinke, and reuefl, for their manner of comming argueth little denotion, but rather an intention to brawle and quarrell, for they come all well wesponed, and Minfirils playing before them, and often three they fall out and goe together by the cares, and part with tracks crownes. The like kinde of meetings and affemblies we have in many places of England, which we call wakes!

out Voon Monday, Tackley, and Wednerday in Rogation weeke, or croffe weekes (when as general Litanies and Processions are yed to bee faid ouer all the Christian world) there meete together at one Church in most parts of Franconia, many croffes for by that name beethe whole company of partitioners eather that 208 the preambulation with the Procellion, and have a banner with the fighe of the croffe earied before them) or when many feuerall croffes or companies be mette together in Blic Church, they fing not sleegether, Bur each leverall colinpanyhadia feueral quire, and a feuerali place to fing by

themelues.

The yong men and maldes bee arrayed in their holy day appared, with weestirs of garlands of howers about their heads, and willow states in their hands . The Priests

and Minifers of the Church fland by giving diligent care to their finging, and which of the Quiers they thinke have fong fweetest, and made the best melodie, they adiudge that the other Quiers shall give varo them certaine

bowles of Wine.

And vpon Whitfunday this is their order : every one which hath either a horse of his owne, or can borrow one, doe meete in one place, and ride together, to view the bounds, and limits of their fields, having with them a Priest, with the body of our Lord Ichus Christ put ina purfle, and hanging at his neck, and all the way as they ride they fing and pray, befeeching God of his great mercy, to defend and preferue their corne, and to fend fuch temperate and feal onable wether, as they may receive the fruits of the earth to their comfort and fustentation.

Vpon Saint Vrbins day, all the Vintners and mailters of Vineyards, fet a table either in the market Reed, or in some other open and publick place, and covering it with fine napery, and strawing, upon it greene leaves and sweete flowers, doe place ypen the table the Image of that holy Bishop: And then if the day bee cleare and faire, they crowne the Image with great store of Wine, but if the wether propue rugged and rainie, they call filth, mire, and puddle water spon it perswading themselves that if that day be faire and calme, their grapes (which then begin to florish) will prooue good that years, but if it bee floring and tempelitions, they shall have a bad vintage dorund

Vpon Saint tohn Baptifts day at night, in enery village and streete in Germany be common fires, (or as weecall shom heere in England bone-fires) about which all the people gather cogether, both men, women and children. dancing and finging, and vling many other superstitions,

through-

as wearing upon their heads garlands made of Mugwort and Verum and flowers in their hands wreathed and pleated together in fathion of a fourre, (which wreathes they call military spurres) and they date not looke voon the fire, valeffe they looke through those fouries, firmly belecuing that by that meanes their eyes be preferred all the yeare after from all paines and difeafes, and enery one as he goeth away, throweth the garland hee wore about his head into the fire, whing this conjuration, Goethy way and burne, and all my ill luck perilb and burne wish thee. The like fashion is vsed by the Bishop of Herbipolis servants and courtiers, for they cause a great fire to bee made before the tower, which standeth voon a hill about the citty of Herbipolis, and throw into the fire many wodden hoopes bored full of holes; which when they bee all of them on a red fire, they put crooked flickes into the holes of the hoopes, and cunningly and forceably hoyfe them vp into the ayre a great beight, fo as they flying from the top of the hill over the river of Moganus, which ruffleth" under the hill, feeme to bee firie Dragons, to those which fer hanghis due, and frem before war free out aid punt inf

Arche same time of the year otheir mariner is to make earthen ports; with so many holes in them as they will hardly hold together, and these ports doe the maides buy and couer them round about with red Rose leanes; and then put Candles into them, and have them viole the toppes of the houses, instead of Landbornes, the young mentatichat time bring into their villages each one a Pine tree, with all the little theores and vindermost branches lopped off; and garnithing and triming the volumest boughes with hinde hooper parlands, glittles and editoring tayes or plates of golde of copped.

they for electrones fall in the ground, where they must a stand all surpropose resourching many poles in England.

In Augumne when sher Geanes was ripe, they gather not their Grapes one one day, and an other an other day, but all the owners of a Vineyard are appointed to publ their Granes all as one sime, to consinue pulling till they haugall done that Vineyarde, for they have not power to pluck them when they please them selves ; but when they be allowed by those to whom the tithe is due: And these tithe mailters appoint fuch a hill of Grapes to bec got fuch a day, and fuch a Vineyard fuch a day, and their tiches be ence brought by the owners of the Vines, into the valley as the hill foote; but shofe which neglect to gather their Grapes at the time appointed, ought and are inforced, whether they will or no, to carry the tishe into the Lords Wine-profile, anthoir owne coft and charge Bod about the citty of Herbipolis, the owners of tithes been more precise for they addituding the the Wine maisters will not sithe suly) for aboy our every one of them to marketheir manner of eithing, and to feethat their maifter have his due, and when harvest indone, and all the Grapes gathered, all shale hoves incestorogother in the figle and susry one breing contradall out widefrawe, and a Lorche on two in his hand, they kindle their Torches alittle before night, and forcome finging with their Tom. ches burning into the gitty. And in this fortishey faythey? coppes of the holdes, introuted Appropriate for soque

The Franconions colebrate the feast dayes calculatively pillers of the Church Saint Matrix and Saint North has with greating and strongly but after a distribution and strong free the matrix of in Churchendod Astrony the different manages and the property of the matrix of the churchendod Astrony the different manages and the property of the manages and the manages

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throughout all the whole country be hee neuer so needy, or neuer so niggard, but vpon Saint Martins day hee will have some roste meate, or boild meat, and it be but Hogs intrailes, or Calues intrailes, & glut themselves with wine, for then they tast of their new wines, from which till that time they have abstained; and all their housholds drinke wine with them: and vpon this day in Herbipolis and in diverse other places besides, is much wine given to the poore for charity: then have they their publike shewes and pastimes, as to have two or three Boares put into a place together, and to behold them sight and teare one another with their tuskes, till their guttes traile about their heeles, deviding the sless when the Boares beedead, some to the common people, and some to the Magistrates.

But vpon Saint Niebolas day, all the yong fry and Schollers, choose out three amongst them, one to represent the person of a Bishop, and the other two Deacons, he which is elected in the place of a Bishop, is solemnly vpon that day conducted into the Church by all his Schoole-sellowes, decked and trimmed with a Bishops Miter, and all his other ornaments, and so sitteth in place of authority, as Lord and Protector ouer them all the while Masse is in saying, and when the sacrifice is sinished, hee chooseth out a few of them from amongst the rest, and hee and they goe singing vp and downe the towne from house to house, collecting and gathering money, and alleadging that the money they gotte by this meanes, is not taken as an almes or benevolence, but given

franckly for the maintenance of the Bishop.

Vpon Saint Nicholas Eeue Parents will aduise their children to fast, and the more to incite them there-vato

they perswade them, that if they set their shooes under the table ouer night, what so ever they shall finde in them in the morning, is sent them from that bountifull Bishop Saint Nieholas, which causeth the children to fast so truly and so long, as their parents bee saine to compell them to eate for being sick with over long sasting; and these bee the most vsuall customes of the Franconians; these their annuall ceremonies.

Of Sueuia, and how the people of that countrylined heretofore, and how they now line.

The limits of Sucuia.



VEVIA a Province of Germany, is at this day limitted and bounded vponthe East with Baioaria, vpon the West with Alsatia and the river of Rhene, it hath the Alpes vpon the South, and Franconia on the North. Suevia (as Antonius Sabellicus is of opinion) was

Sucuia, wby

fo called of a certaine people called Sueui, who departing from that part of Scythia, which is now called Liuonia & Pruffia, obtained this country to dwell in: which opinion of Sabellicus, Lucan feemeth to confirme, where he faith: He brought the yellow Sueuians from the vimost Northern coast: Before it was named Sueuia, it was called Alemannia, of the lake Lemannus which is also called Lausanenss. Sueuia is the vimost part of all Germany, and is watered with two notable rivers Rheine and Danubius, whereof the one running slowly fallethinto the sea Westward, the other running a contrary course, passeth by many regions, and falleth at length into the sea called Pontus.

The

The country is some part of it plaine and even, and some part cragged and mountanous, and all of it fertile and fruitfull, fauing lakes, mountaines and woods. There be great store of woods, and therefore very good hunting, and especiall good fowling, by reason of the multitude of rivers and lakes: Of cattell there bee great abondance, and plenty of all kinde of graine, it is also full of gallant and flourishing valleis, watered and manured with brookes, rivers and running waters, some running one way, some an other, ouer-flowing and fatting the soyle: all which disburthen themselves either into Rhine or Danubius. The land is very wholfome and healthfull, and well replenished with stately cities, townes and castels, aspiring towers likewise, walled and fortified both by arte and nature : and for the advancement of Christian religion, it is sufficiently furnished with beautifull and rich temples, parish Churches and Chappels, Bishops Pallaces, Colledges, and monasteries, containing fundry orders of religious persons, both men and women: vpon the hills bee mines of Silver, Yron, and diverse other mettals: it is very populus, and the people very hardy, firong & valerous; they be tall of stature, yellow haird, faire and welfauoured, and marueilous ingenious, so as Plutarch concludeth them in a word, for the most famous people of all Germany.

The glory and fame of this people grew once to that height, as they obtained the Empire and government of the world, and in that honour and renowne continued for one age, but afterwards beeing destitute and deprived of their Princes, I know not how it came to passe, whether by the sicklenesse and variety of fortune, or by their owne folly and sloth, but their government ceased, and their power and strength in short time became so

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weake and feeble, as they could hardly hold their owne and defend themselves, much lesse extend their same to her former greatnesse, in such sort as noe one considering their present estate, would thinke that ever they had been

Lords and Gouernors of the world.

Iulius Cafar in the fourth booke of his commentaries. writeth of this people thus. The Sucuians (fayth hee) the worthiest and warlikst people of all Germany, are fayd to haue a hundred Citties, great Burrowes or townes, out of enery of which hundred citties & townes yearely is furnished and fet forth to the warres a hundred thousand armed men, well appoynted, These hundred thousand men wage warrs abroad, and be maintayned by those which remaine at home, and at the yeares end returne home againe to husbandry, and fend forth as many more of those which were at home, so as going to the warres and remayning at home in course, they bee all well excercised is husbandry and skilfull in feats of armes, and having noe grounds nor possessions privar to them-selves, they yeeld reciprocall Maintaynance one to another, for it is not lawfull for them to remayne and abyde in one place longer than one veare.

Their viuall foode is bread, milke and flesh, they bee much given to hunting, as well for their dayly excercise and liberty of life, which they much regard, (for they bee never from their infancy under the rule and correction of any or constrayned to doe any thing against their wills,) the practise of hunting also maketh them more secree and couragious, and their bodies more strong & able to indure all extremities, as (although they dwell in a very cold clymate) they will wash and bath them-schues in cold rivers,

and

and weare no other garments but skins, and those so little, as the most part of there bodies bee starke naked, if any marchants trafficke thether, it is more to buy such things of them as they have got by the warres, than for any great defire the Sucuians have of their commodities : besides they have great store of laboring beasts, more than they haue vie for, which the French men much defire, and pay deere for them, and those beasts which with them bee naturally froward, ilfauored and almost good for nothing, by much vie and handling bee made fir and able both to draw and carry, or to be imployed in the warres : for their horses be so well mand and taught, as when the skirmish is at the hottest, their riders for their better adrantage, will oftentimes skippe of their backes and fight on foote, and finde their horses againe in the very same place they were left, when they have occasion to vie them: nor doe they esteeme any one thing more ilde or more ilbeseeming them, than to ride vpon horses that bee harnessed, or haue faddles on their backes, by continuall vie whereof (though they bee but few) they dare and boldly will aduenture to incounter with a troope of armed men and harneffed horfes, though the number of them beevery

The Sucuians will suffer no wines to bee brought vnto them, supposing that the drinking of wine maketh men more effeminate, and lesse able to indure labour: they hold it a generall commendations to them, to have their There may no, wines bee feelds and territories of their citties large and wide, signi-brought into fying thereby that their forces bee not able to maintaine Sucuia, such a multitude of citties, for which cause in Sucuia the feelds be said to extend a thousand and six hundred paces

from their citties on enery fide.

Cornelius

Carnelius Tacitus writing the scituation of Germany, and the manners of the people, speaketh thus of the Sucuians, The Germaines (faith hee) have diftinguished the greatest part of Germany, by fundry names and nations, although they be al called by one general name, Suemans, and the property of that people is to plat their lockes, and then to knitt and bind them vp on a knot, by which marke and token the Sucuians be discerned and knowne from other Germaines, and the Freemen from flaves: There vie is to turne vp their curled lockes, vntill they waxe fo old that their haire grow white, and oftentimes they will bynde it on a knot vpon the crowne of their heads, in doing whereof the better fort of people bee most curyous. of the independent and in additional than the

They obserue a certaine time by tradition from their fathers, (which ceremony they esteeme so reverent as they dare not omit it) that all the people of one stocke or kindred, affemble themselves and meete together, in a certayne woode (confecrated and made holy after their fashion) there to doe facrifice, which (as a most barbarous and horible ceremonie and detestable facrifice) is ever folemnized by killing of a man: This woode, or holy groue they reuerence another way also, for there is none of them will adventure to goe into it, valeffe he bee bound hand and foote with a corde, that they may perceive the power of their Gods, and if any of them bappen to fall, it is not lawfull for him to be taken yp, or to re-enfore himselfe to rife againe, but hee must bee rowled or tumbled thither vpon the ground : And all this their superstition tendeth to no other ende, but to know thereby the originall of their nation, where God the governor of all things is, and of all inferior things that are in subjection, and yeeld

yeeld obedience vnto that God. Some of the Sucuians as Cornelius also reporteth doe facrifice vnto Is: And as for all their other customes, though heretofore neuer fo peculiar, they bee now common to all the rest of the Germanes: But so it is, that at this day, not onely the manners of the Sucrians, but almost of all other nations che bee changed and turned cleane topfie turny; and (that which is most to bee lamented) alterred from better to worse, for now most of the welthiest men of all Sueuia bee marchants, and a great company of them compact and confederate them-selves together, enery one disbursing a fumme of mony to bee imployed in Marchandize, wherewith they doe not onely buy vp and get into their hands spices, silkes and other things of great value, which bee brought thither by sea from forren countries, but sometimes also they will deale with things of small worth, as spoones, needles, spectacles, and puppets, and many such like tryfles and trinkets, ingroffing vp much wine and graine likewise, which manner of trafficke is not to bee commended, for it is not onely greeuous and hurrfull to crafts men and husband men (who bee constrayned to fell their wares and commodities to these grypers, (as I may terme them rather than Marchants,) before they. can make the best profit of them, when neede shall afterwards inforce them to buy the same of them againe for dubble the price,) but preindiciall also to all the whole country in generally and requested and distance of collaboration

For whereas the people were wont to make their pronision of such things as they wanted, from their neighbour Princes, at the cheapest rate, they have so fed and bribed those corrupt Princes and governors of the contry;

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that nothing shall be bought but of themselves, either in Stutgardia, or in other places where they keepe Marts and saires. And yet these rich men doe not traffick themselves but by their servants and common sactors, who gathering in the moneys disbursed with the increase, yeeld an account thereof, at such time as they bee called therevnto, rendring vnto every man truly and faithfully his owne money, and his part of the gaine.

Much cloth made in Suenia

The common people of Sueuia doe most of them practife dreffing of Toe and spinning, which maner of worke they apply to bufily, and vie to generally, as in the winter time in some parts of Sueuia, you shall not only see maids and women, but men and boyes also with Spindles and Distasses in their hands: They make a kinde of cloth, the warpewhereof is linnen, and the oofe filke, which they call (Pargath) and an other manner of cloth which they call (Golfeb) and that is all linnen, of these manner of clothes they make great aboundance, for it is knowne to bee true, that the Vimenses onely doe make every yeare a hundred thousand of these clothes, and if so many bee made in one part of the country, which is but a handfull in respect of the whole, one may easily conjecture that the number which is made in the whole land is almost infinite. These clothes bee carryed to nations farre from them, and especially twise a yeare to Franckford Marte, from whence the people of Sucueland receive great custome and tribute. Moreouer (as euill things bee often-times mingled with good, and no one thing is perfect in all points) the Sucuians be meruailous lecherous people, the women as willing to yeeld as the men to aske, yea both fides bee apt to flide, but flow to repent; and lively I thinke, that this vice is generally fauoured, both

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both in Sucuia and throughout all Germany, for neither there nor in any other past of Germany is any punishment inflicted , nor any one excorpraunicated by the Ecclefiaftical centure, either for open fornication, adultery, nor yet for rausthing of women . And thereof arifeth this Properbe that Sucura onely is able to yeold whores inough for all Germany, as well as Franconia affecteth good flore of theenes and beggars, Boemis hereticks, Bauatia pulforers and flaues . Heluetia Butchers and Bawdes Dounkards in Sanonie perimers in Frifia and Weftphaliz, and glimons about the Rheine.

Of Benguicand Caninshia, and of the lawer and customes of those people heretofore, and onino bom they ling at this day or and bors and

ny no Cantidgent to again ve bentano



Armonhus the Emperor: And as all the A V A.R LA 2 Province of Gormany, Bauaria, why is foreamen of a people salled Avarige called by putting charavers the detter B, who deing a semnant of the Huns expelled thenceans Noneigand policifed their country le is also called Boissus of a people of Cifelpine France called

Boil, who were once faid to inhabite those mares before The meners and of tempital halls as was a man and

Vponthe liab theroof lyoth blungaria, and Stevin vp Thebounds anxie Weltelaly investigant upon the South and Franconiadud Boomis upon the North The furnous rie neri Danubine our mining from Sucinia ruhnach discusts Bookis a bad vadorithe name of Bavaniar pathin day wis compethended Auftild Strias and Carjusting the page

whereof

whereof bee all a like both in life and language whereas heretofore it contayned noe more than that onely which was called Noricum. That good and holy King Lucius King of Britaine, was the first that instructed them in the Christian religion, and after him Saint Rupereus, and lastly threy were confirmed in the faith by Biniface Bishoppe of as well as TranconnumentoM

Bauaria is denided into foure Bishoppes seas, that is to fay, Saltzburga, Patauia, Phrianberge and Ratisbon, it hath in it more famous Citties than are in any one prouince of Germany besides, the Metropolican wherof is Salezburge hererofore (as is furmifed) called Iuuania: Schiren was once the Dukes seate, but now it is translated to Monachium. Bauaria bere.

tofore gouerned by Kings

but now by Dukes.

This land before it was reduced into a Province, was governed by Kings of their owne nation, vntill the raigne of Arnolphus the Emperor : And as all the Kings of Parthis were named He faces , and the Ægiptian Kings Ptolomies to was every king of Banuria called Cacannus but after is was fabard by Armsphurand annexed to the Empire the government was committed to Dukes, which manner of gopernment remayneth fill and all the Dukes for many fuccellions together, have beene elected out of that most worthy and renowned family of the Boil who were or of sid to intribite thefe figathddlige

Thelames vica in Baueria which they receined mben they received Christianity.

The manners and customes of that people may been in derstood, by the lawes which were given them when they fire received the eight faith of Christ, wich werethele followingsfirft that if a freeman borne would bestowany thing towards the maintenance of the Church whether it were lands mony of goods, hee (hould make at deed ereof in writing, and feale and flubleribe it with his owne

hand and feale, and put to the names of fixe witnesses to confirme it, and then deliver it as his deede in the prefence of the Bishoppe, by which act both hee him selfe, and all his posterity were utterly bard for ever after to inioy or repossesse the same againe but by permission of the Church: And whatfoever was fo given to the maintenance of Gods holy Church, was committed to the Bishoppes custody, and by him defended and protected: If any one wronged the Church or any thing there-ynto belonging, hee incurred the judgement of God, the displeafure of holy Church, and was confrayned (ether by the King or Prince for the time being) to render restitution, and forfeted three ounces of gold belides, but if he denied the fact, he was brought before the Altar and there in prefence of Preest and people; swore and deposed what wronge hee had done and of what value: He that perfwaded another mans feruant to runne away from his Maifter , (werehe man-feruant or maid feruant) was inforced to fetch him againe, and to put an other into his place as a pledge till he came, and was fined at fifteene shillings besides.

If a servant did privily burne any Church goods, hee had his handbout off, and his eyes puld out, that he might never after see to commit the like villanie, and the maister of such servant made good the value of that which was burnt. But if a Freeman committed such a fault, he restored agains the full value of the losse, and forfeted for his folly three pound; and if hee denyed the fact, hee was to purge him-selfe by the othes of twenty source men; who standing by the Altar before the desendor of the Church, layed their hands upon the holy Evangelist, and swore whether

they thought him faulty or noc.

If an offendor tooke fanctuary for refuge he was fecure, nor was it lawfull for a Maister to ferch his fervant thence, otherwise to hurt him, for if hee did, the Judge would compell him to pay forty fhillings to the Church, as a recompence for infringing his priviledges : Hee that injured any one that was in any inferiour order in the Church, madefatisfaction with twife the value of the inistry done, which was paide oner vnto his parents or necrest friends: But if the wrong were to one of an higher

order the paide three times the value.

Hee that killed a Prieft, forfeited and paid forthwith to the Church where he was Minister, three hundred peeces of gold and he that killed a Deacon two hundred; and if he were not able to pay fuch a funame of money hee was deliuered both himselfe, his wife, and children into bondage and fervirude, and detained in flattery, vntill he could make thist to pay the money. No one might offer vio-Jence to a Biffrop although hee did him wrong, but might make his complaint, and commence his fuite before the King, Duke, or commons, whether it were for homicide, fornication, or confenting to the enemy; and if it was prooued that he would have brought in enemies to inuade the country or fought the spoyle of those he ought to preferue, he was either deposed or banished.

Hee that contrary to the lawes of the Church, martied a recluse or Nun out of her Cloyster, was compelled to restore her thither againe, and to leave her where hee found her: and the Bifhop (by the Dukes affiftants) would thrust her into the Nun-y againe whether shee would or no, and the man (if there were no hope of his amend-

ment) was banished the country.

It was not lawfull for either Priest or Deacon to keepe

in his house any strange woman, lest by often companies and samiliaritie with her, he might happe to be polluted, and so offer an unworthie sacrifice unto God, and the people be plagued for his offences. If any difference or controversite arose betwixt Priests, Deacons, or other Clergie men, the Cannon law committed the deciding thereof to the Bishops: farmers, husbandmen and servants payd tribute and ryth to the Church, every one according to his abilitie, as every tenth bushel of graine, every tenth perch of land, every tenth sagget, the tenth part of their honey, and for every source pullers fifteene egs. They were bound also to bring stone, timber, and lyme for the reparations of the Churches, but yet with this speciall care, that no man shold be taxed more then he was well able to indure.

If any one were falle vnto his Duke, and by treason procured enemies into the Province, or betrayed any Cittie, and was thereof conuicted by three witnesses, all his goods were confiscate to the Duke, and the Duke had power to vie him at his pleasure: but to the end that no one should be overthrowne or spoiled by anothers envie or malice without cause, there was this provision made, that the accused might challenge the single combat with one of his accusers; and if he ouercame the other he scaped free, and forfeired nothing. He that killed his Duke, was killed hims: felfe, and all his goods confifcate for ever without redemin ption: and he that stirred up sedition against him forfeited to the Duke 600. fhillings When an armie was conducted into the enemies land, the fouldiers had no caufe to fall out amongst the felues for prouision for every one might take what would ferue his turns but he which wrangled without cause, was forced either to yeeld himselfe to the law of armes; in that case provided, or suffer fifty stripes with

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atomobeon before his Lieutenant. And the Lieutenants and Concernors were to have a special care enery one with in his limits or county, that the fouldiers did not spoile & prey vppon the enemie, before they were commanded by the Duke: for if any fault were committed through their negligence, they were to make it good. If a free-man damnified or wronged another, he was confirsined to make good as much as the party was bindred, and was amerced befides at 40 Shil but fuch offences were death in feruants, and their mafter made reflicution for them, because they forbadthem por the committing of fuch crimes. If a feruant ftole or purloyned any thing from the foldiers in the campo, and was therof conjected he lou his hand for that offence, and his mafter notwithstanding restored the value of the goods stolne: and a free-man for such a fault, was muleted at forty thillings ouer and about the due refticution of the thing stolne.

If any one were commanded by the king or duke to kill another, and he did it, the king or duke which commanded him, ought for ever after to defend and protect him from dangeries if the king or duke which was his protector died his next successfor did take upon him the like warrantie and protection of that man. If the Duke were so stubborn and rebellions as to contemne and despise the decrees of the king he was deprinted of his Duke dome, and was veterly void of all hope ever to recover his former estate and dignity. If the Duke had a son so froward, so lish, or arrogant, as through the counsel and abetting of lewel and evil persons) his went about to depose his father from his governe, to conduct an armit, to get up upon his boxse, and to early atmos, and was neither deases not blind, & well able to per-

forme the kings command, he was diffinherited, and for cuer after vocapable of the Dukedome; or, (if his father pleased) he was banished to perpensal and for offending his father in so high a degree against the law.

He that by ratherelle, indifferences, or drunkenus lebred a scandall in the Dukes Court; forfeited florty shillings, and was for euer after lyable to make good the value of the inconvenience that arose of that ill examples but a servant

for fuch a fault loft his hand.

If any thing were found in the Dukes Court, and taken up, and concealed one night whrenealed, it was accounted theft, and such an offendor forfeited into the Dukes Exchequer infreene shillings, because the Dukes house was

accounted a publike house.

He that detracted, or by his ill speeches depraced the Dukes governement, was punished at since a shilling seand forced to finish and make perfect all that he was commanded to do, that all pleas or suites might be dispatched and ended overy fifteenth day, in each scueral! Countie of the countries for the doing whereful the free men assembled together, and they which neglected the meeting, for ferred fifteene shillings: the Judge (to the end bee might do instice, and judge appliebly) had a booke of the law lying open before him, which sexued as a rule and pattern whether judge of all controversies not be a pattern whether judge of all controversies not be a pattern whether judge of all controversies not be a pattern whether judge of all controversies not be a pattern whether judge of all controversies not be a pattern when

And if the indiscipent were wishout patrialitie, and that he indged vprightly without respect of persons, or rewards, her then had, and enipsed to himselfe the ninth part of the composition, but if the judgement were partiall, or smalled of briberie; he forfored the double value of that which by his falls sentence and corruption, was

payed, and was fined moreover at forty shillings.

He which killed the Duke, payd either vnto his friends or vnto the king for composition, 1460. shillings, whereof his friends had six hundred. And it was ever observed, that the composition for the death of the Duke, was three times as much as for the death of any of his friends.

The Agilolfingi (out of which family the Dukes be euer created) had the tough part of the composition, and then the Huofi, the Trozzi, the Sagavi, the Habilingi, and the Aennonni had the one halfe of that which remained. Hee chat killed a free man payd (either vnto the Duke or vnto his parents that was flaine) 8. pounds, free that put out a free-mans eye, or cut off his hand or foot, payed 40. fhillings:he that lamed him payd 12. Millings, and for a maim 20. shillings, for a wound 3. shillings, for striking out a cheeke tooth, or grinding tooth 12 fhillings, and for every other tooth 6. fhillings. They were very strictly forbidden to moleft or hurt strangers, in so much as he which injured any of them, payd vnto the party grieved the double value of the wrong fultained, and belides forfeited 8. pounds into the Dukes Exchequer & he that Aue aftranger, forfered an hundred pounds in gold. If a feruant molefled or fold a free-man, & were complained of to the ludg, he escaped not without some great punishment, as the toffe of hand or eye. Libertines which had bin manumitted & made free, had more easile compositions by the one halfe then those which were free born. All inceltuous mariages were there verely prohibited fo as it was not lawfor any man to marry lie first wittes mother, his formes wife his daughtei in law, his flep mother, his brothers or filters daughter, his brothers wife, or wines fifter; and those which offended in any of these points, all his goods were confiscate by the Indge.

hee that prophaned the Lords day with any manner of worke, after the first warning and admonition, had fiftie lashes vpon the backe with a whip, and if he offended a. gaine the second time; he forfeited the third part of all his goods, and for the third offence he loft his libertie: for it is fitting, that he which will not be free vpon that day, shold be a flave for ener after. A feruant for labouring vpon the Lords day was beaten, but if he held on his course without amendement, his right hand was cut off. And a ftranger for the like fault, having beene warned aforehand, paid 12. Shillings. He that detained a freeman against his will in seruitude and bondage, or forcibly tooke away his inheritance or goods, was forced to restore what euer hee violently tooke away, and forfeited forty shillings besides. If any one lay with another mans wife that was a free-woman, he payed vnto her husband 7. pounds for amends. and if he were taken in the deed doing and flaine, his death was not to be revenged.

He that committed fornication with a free woman by her consent, and resused to take her to his wise, payed 12. shillings. If a servant offered violence to a free-woman, his master delivered him to the womans father to be punished, who might justly kill him if he pleased. He that rawished or stoale away a free-woman, without her parents consent and her owne, sorseized 11. shillings, and if shee that was stoln away were manumitted, he forseized 8-shillings, but if she were a servant, the forseiture was but 4. shillings. If a free-man put away his wife being a free-woman without just cause, he paid vnto her parents 40. shillings, and duly repayed vnto the woman her dower and full portion, she brought with her, according to the family out of which she came. If a freeman were troth-plight to a freewoman,

And

and afterwards for fooke her and married another, he paid vnto the wenches parents 24. Shillings, & brought twelve men to sweare with him, that he forlooke her not for any fault ofhers, nor for any malice he bore to his parents, but onely for the great loue and affection he bore vnto the other. He which stole away another mans wife, restored her againe, and payed eight pounds vnto her husband for amends. If a bond-woman gaue a potion to a woman that was with child, to procure an abortiue, shee had two hundred lashes with a whippe; and if she were a free-woman that tempered the poyfon, shee lost her freedome, and became a flaue for euer. If a woman with child were strucken and brought forth an abortiue, and died her selfe of the blow, he or the that ftrucke her, was reputed and taken as an homicide, and if the woman lived, and the abortive not living at the time of the stroke given, the partie that gave the blow, payd her twenty shillings: but if the abortiue had life, the forfeiture then was fiftie Weregelds, three shillings, and a Tremiffis. If a Free-man stole any thing out of the Dukes Court, Churches, shoppes, worke-houses or Mils, which be publike places of refort, he was constrained to sweare what the value of that was which he stole, and was forced to restore nine times the worth, or else to fight hand to hand with the party grieued, or his champion. If a theefe were taken stealing in the night and slaine, his death was not reuenged: and hee that allured, perswaded, or inticed another mans fervant to steale from his master, or otherwise to wrong him, and was thereof detected, was. condemned as att eefe, and paid nine times as much as the mafter was damnified: the feruant also restored what he tooke away, and was openly whipped besides, with two hundred stripes, but the master suffered no prejudice.

And all felons for all thefts what foeuer, were brought before the Iudge, and suffered such punishment as the law ordained in such cases: but they first made composition and latisfaction out of their owne goods, vnto those they had wronged fundry times, before they were adjudged to die for stealing. He that bought any thing in the Province, was first diligently to enquire, whether it was stolen or no: for he which bought stolne goods was bound to restitution, and forfeited twelve shillings into the Dukes Exchequer. The same penaltie was inflicted uppon him that took any stolne goods committed to the charge or custodie of another. And no man could make composition with a theefe, but before the ludge: for he which did it in hugger mugger of purpose to conceale the theft from the Judge, was accounted and punished as a theef himfelfe. As oft as any contention arose amongst them, about the bounds or limits of their grounds, there were certaine furveiors appointed to view and find out the auncient meares and markes betwixt land and land; against which prescription, or long continuance of possession was of no force: and if no markes could be found, then he that fold the land, fhewed the meare-stones to the Surveyors: but if the controuersie were such, as it could not otherwise be decided, and the parties appealed, they then fought it out hand to hand: And no one partie might fet downe a new meare stone or marke, without the confent of the other, and that in the presence of the Surveior: for if a free-man offended herin. he was fined at fixe shillings, and a slaue was openly whipped with two hundred lashes. If one free-man pulled down the wall or dirch of another free-man, he forfeited 3. shillings, and vnto the party grieued, as much as he was dammiffed, and he which pulled downe either post, pillar, beam,

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or rafter, forfeited a shillings likewife, and 12 pence foreither shingle or tyle, or any other part of the house, be-

fides restitution for the losse sustained.

It was not lawfull for any one to take a pledge or distresse without the Dukes permission: for hee which did, was forced fafely to restore the pledge or morgage foraken to the owner, and payd vnto the Duke 40. shillings for a fine : and if the thing fo morgaged or distrained, happned to miscarrie in his hands, hee then made satisfaction to the owner, at the discretion of the ludge. He which cut downe another mans standing corne that was ripe, paid for composition fixe shillings; and if he denied the fact, he was de. posed himselfe, and produced fixe men to bee swome with him, that hee tooke a true oath. Hee which destroyed ano. ther mans corne or graine by inchantment or forcery, and was thereof conuicted, forfeited 12 shillings, and was forced to prouide food for his whole family, that had his corn fo destroyed, for all the yeare following, and restored vnto him over & above, the value of that which was destroyed: but if he denied the fact he then either purged himselfe by the oath of 12 men, or by battell. If any man either by his meanes or abetment inticed another mans feruant to run away from his mafter he was inferced to bring him again, and forfeited for a man-scruant 12. shillings, and six shillings for a maid: but if he denied it, he purged himselfe either by the eath of a full Iury, or by combat,

No one might either kill or hure another mans cattell. though he found them in his owne grounds dammagefefant, but he might impound and detaine them, vntil he had made it knowne vnto the owner or vnto his neighbours. what loffe he had fustained, and then the owner of the cartell was to fet him foorth as much other ground, as that

which-

which was taten. In gathering in of their harnest cuery one that was damnified by an others cattaile, was recompenced by the owner of the cattaile, who ought not to make the offence greater then it was , but he which killed an other mans carraile in breach of this law, tooke the dead carkaffe himfelfe, and gauevato the owner another beaft as good as his was of If hee strooks out his eve he paide vnto the owner the third part of the price, that the beaft was worth, and if he cur off either taile or eare, hee paide twelue pence & a tremiffis for every horne. But hee which committed any of these outrages, either for harred, contempt, or despite his penalty was doubled, hee which tooke an other mans horse or oxe to keepe for hire and lost him by his owne default, paide the full price for him, and had no hire, but if hee purged himselfe by his oth, that the beaft was not loft by his neglect, then hee had the hide allowed him.

Hee which received into his house an other mans goods (were it gold, silver apparell or anything else) either to sell or to keepe, and that his house, together with those goods were burned by missortune, if hee would depose that his owne goods were burned with them, and that hee had no profit nor commodity by those goods so committed vato him, hee made no restitution for

them.

If a house were on fire, and one making thew to quench the fire, did steale and pursoine any thing thence, he paide fouretimes the value of that which he stole, and made composition besides according to the Statutes.

If a thing was in contention betwixt two to whom the propertie belonged, it was not lawfull for any one whatfocuer either to give it or fell it, vntill it was decided to whom the right property did appertaine. If a woman buried her husband and remained a widdow afterwards, the had an equall portion with one of his children, both of the goods and of the yeerely profit of the living, but if the married an other husband, the then tooke such goods onely as the had of her owne, and her dower, and departed the house the same day shee married, and that portion which was allotted vnto her, after the death of her husband, during her widdow-hood, was equally de-

uided amongst her children.

If a man had children by divers wives, they all of them equally inherited, but the mothers children inherited fuch goods onely as belonged vnto her, and the sonne of a bond-weman might not inherit with the sonne of a freewoman. If a man died without iffue and made no will, his wife so long as shee kept her selfe widdow, enjoyed the one halfe of all her husbands goods, and the other halferemained to his kinsfolke: But if the died, or married againe, thee then prefently departed, and carried with her fuch goods onely as were her owne, and due voto her by the law, and that part which she had was distributed to her husbands kinsfolkes likewise. If either man or woman died and neither devised their goods by testament, nor gave them away in their life time, and had no kindred liuing within seuen degrees, then were all their goods confiscate and escheated into the Dukes Exchecker. He which fold any thing and tooke money for it, was to confirme the fale either by writing, or in the presence of two witnesses at the least, and no fale was firme and good, vnleffehee which foldie did it voluntarily and vnconstrained. Hee which fold an other mans goods without the owners confent or privity, restored the same againe, againe, and an other as good as that was besides, but if the thing so sold could not be gotten againe, then he paide two other things as good as that was which he sold. Hee which bought any thing and gaue earnest forit, was forced to stand to his bargaine, whiesse the other parry were willing to release him, or else he lost the thing hee gaue earnest for, and paide the full price agreed upon, notwithstanding: If a man sold a thing which was nought, hee was constrained to take it agains at any time within three dates, or else hee was deposed and brought one other to sweare with him, that hee knew not of the sault, and so the bargaine stood currant.

If a bond-man purchased his free-dome by his owne purse, and not with his maisters money, and the deceive were discerned hee was restored agains to his maister, because his maister received no other thing for him, but that which was his servants, which heeknew not of. And the same law that was in buying and selling, was likewise

in exchanging; col but came a right, or or or star for ship or or it.

If any one entred into an other mans ground, and claimed it for his owne, hee paide for his rafnnelle fixe shillings, and restored the ground to the owner againe: A witnesse produced to give testimony, neither could nor ought to bee resisted, valesse in case of one that is dead, in which case hee was to make good his evidence by battaile, and if he hap to get the victory, hee was then creditteds, and no longer impugned. If there were many witnesse, then one was elected by lot to sweare, and the manner of his oth was thus: I am elected as a witnesse, and I offer my selfe to be deposed, and as God shall helpe mee and him whose hand I hold, I amproduced as a witnesse to speake the truth, touching this matter now in question,

and

and then loyning all their hands together to sweare and protest the truth, her alone holding in his other hand one other that sweareth with him, deposed as seemeth him good, and if hee swore falle and was consisted of periory, hee restored and made good wnto the partie damnified by his salse oth, as much as hee was hindred thereby, and paide twelve shillings more for composition, or else

defended his innocency by battaile.

If one champion killed the other in battaile if he were a free man, then the party that vniuftly procured him to vindertake the combate, paidetwell shillings for composition, but no more. He which folde any thing from a freeman that was dead and buried paide vnto his parents or friends forty shillings, and celtored that which hee stole away. He that murthered a freeman fecretly, casting his bo. dy either into a river or other base place, whereby hee was deprived of due funerals and exequies, did first pay forty Inillings, and afterwards a were geld. If a freeman was flaine and cast into a river, or into the sea, and after his body hapt to be cast upon shore, if any one tumbled him into the water againe, hee forfeted forty faillings. And if a fernant or bond-man were fo flaine and cast up, then hee which aduentured to throw him in against forfeted nine pounds. Hee which flue a man and tooke his apparell from him, paide twife the worth of his apparell, and hee which cut or mangled the earcasse of a dead man paide -twelve failings for every member hee fo cut or mangled. Hee which found the body of a dead man, and out of his compassion affoorded it buriall, lest it should bee deuoured by beafts or birds, the friends or maister of the dead man gaue him twelve pence for his paine. He which removed an other mans ship or boate out of his place, restored

restored vato the owner either the same againe in as good plight as it was, or an other as good. But if he tooke it out of the water, and concealed and denied it being asked, it was accounted as these, and he then paide for it as if he had stole it: He which stole a hound restored him backe againe, or an other as good and paide sixe shillings besides, and three shillings for a sheap-heards cur: And these were the lawes that the Bauarians lived vader not many ages since, and divers of them be yet in sorce at this day.

The Bauarians be earnest &cdenous Christians, & wil goe on pilgrimage by great troups, to Churches and Monuments a far off, and especially to a Temple in Aquifgrane : And within their owne Prouince there be two netable & famous places, both for miracles of the Saints & great concourfe of pilgrimes, which are the bleffed Virgin Mary of Ortings and Saint Wolfangus. The country veeldeth no vines, vnleffe some few in the south part therof, for it is ful of mountaines and great woods, the trees whereofaffoord great plenty of Acornes, and wilde Apples, by which meanes they have great store of hogges, so as Bauaria furnisheth other countries of Europe with as many fwine, as Hungary doth with oxen, and the people themselves beevery hoggish and perticipate of a swynish nature, fo as in comparifo of al other Germans, they may infly be tearmed barbarous and fauadge, and furpaffing al others in two horrible and abhominablevices, that is to fay cruelty, and theft: Their apparel is for the most part blew, and they goe more commonly in bootes then in shooes: voon that side of Banaria towards Austria, lieth part of Carinthia & part of Stiria: Carinthia is a mountanous country, and bordereth East-ward vpon the people ealled Carni, and vpon the West & South vpon Stiria, & fo reacheth to the Alpes of Italy, and Forum Iulij.

In Carinthia bee many fruitfull velleies and hils for wheatand other graine, there be many great meers and rivers the chiefe whereof is the oner Draws, which running by Stiria and Pannonia falleth inco Danubius, and is

not much inferior to the river Savus.

The manner bow the Carinthians elect their Duke.

This country is under the dominion of the Archduke of Auftria, and when a new Prince is ordained and taketh wpon him the government of their common weale, they observe a strangesolemnity, the like whereof is not vied in any, other country, the manner of it is this. In a large valley neere vnto the towne of Saint Vitus, are remayning the ruines of a decaied City, neere unto which place in a plaine field flandeth there on end a great marble Stone, and when a new Archduke is to be created, a country clowne / to whom that office descendeth by inheritance) standeth woon the flore , having woon his right hand a blacke Gow in Calfe, and a Marc ypon his left fo leane as facis nothing but skinne and bone, and round abouthim stand a great rable of country people, and others gazing achim, in which interim a great multitude of nobles and gentlemen in gallant and fumptuous attire, having the enfignes of principality carried before them, conduct the new Prince towards the Stone, the Prince himfelfe beeing meanely arrayed in a clownes map , high Thoogs and a heap heards faffe and feeming indeed rathere filly theapsheard then a powerfull Prince : when the downe vpon the from perceiveth him comming fo gallantly attended thee crieth out wish a lowde voice in the Slavonian conguetforthe Catiothians be Slavonians) who is this that commoth to proudy it so whom the whole mukitude make answere that the Pringe and goucroor of the country is comming, what shoe faith the (sawolareth to the Alpes of Italy, and Forum la

clowne) is her a infl and vpright Ludge & Desh bee regard the welfare of his county a Islane of a free condition and worthy of honour als bea professor and defender of the Christian religion ? And all the people creether hee both is and will be fuch a one then the clowne againe demaundeth: how or by what right hee can difplace him from his feare to whom the maiffer of the Dukes household answereth and faith the Dake shall give thee for thy fear fixty pence and thefe two beafts which fland on each fide of thee, belides than thou shale have all the Dukes appared he now weareth, and both thou and all thy family shall for ever after be free from tribute, which faid the clown givesh the Duke an sale blow ypon the checke, willing him to bee an upright ludge, and lo receiving the rewards promised, her departeth from the frone, and the Duke gettesh vp into his place, and there drawing a naked fword, and brandifning it round about vpon enery fide, he speaketh voto the people, and promiseth them to bea an equal and inft Ludge and governor, the report is also that they give him drinke in a clownes cap, which hee drinkerh in token that ever after hee will bee laber, and continent.

After this hee goeth thence to the Church of Solemnenfis, that is scituated upon a hill neere adjoying, and is dedicated to our blessed Lady, and called after her name, and there hee bearesh malle, which done hee putteth off the base attire which her wore till then, and putting on a coate armor hee banketteth and featheth with his nobles, and laftly bee returneth againe into the same field, and there fitteeth in Judgement; doing right voto every one,

and calling and reckoning his yeerely reuenewes.

This honour of inuesting the Prince is given vnto clownes. clownes, for because they were the first in that country that imbraced the Christian religion, the Nobility and Princes remaying in error vitill the time of Charles the Great, in whose daies they were baptized, and became earnest followers of the faith likewise.

A seucre punishment against theeues.

The Duke of Carinthia was maister of the Emperors hounds, wherevoon the deciding of all controuerfies and contentions, concerning huntiman and hunting, was referred vnto him. And when any one is accused before the Emperor for any fuch cause, he must answere his accusors in the Slauonian tongue. They have an other custome in that Province which is chiefly put in vie about the towne called Klagen concerning theft, which is most strickt & feuere; & withal very vnreasonable; for there if one be but suspected of theft he is instatly trussed up, & the next day after hee is hanged they inquire of the suspicion. and then if hee proone guilty in deed, they fuffer him to hang stil, vntil hee rot and fal downe peecemeale, but if it appeare that he was vniuftly put to death, then is he buried, and his funerals performed at the common cost of the citty. The Carinthians weare for the most part cloakes made of fuch wooll as their owne country sheepe beare, and felfe colloured, and cappes upon their heads, their language is the Slanonian tongue.

The discription on of Stiria.

But the Stirij be a more rude and rufticall kinde of people, having maruelous great throates; year their throat boales are lo bigge as they are an impediment vnto their speech, and that which is more (if it bee truely reported of them) the women that give sucke will cast their throates behinde their backes like a waller, to the end they should not hinder their children in their sucking the cause of this strume or great throates, they attribute in the

State way for

of Freis.

Firsty devided into many Provinces

water and ayre whereof they drinks, and bee nourished. The Stirians resemble the Germaines both in speach, has bit and behaulour, excepting those that dwell about the river Dravus, that speake the Slaubnian tongue. There is much Salt made which they carry into other countries, and exchange it for other commodities. There becallo mines of Iron and Silver, though but little gotten, which happeneth through the negligence and carelesselfe of the Princes and governors, book 10 210 hazarged 10 calls in

This country was once called Waleria; ibis very mountanous and craggie, excepting the Balt plant thereof next vnto Pannonia, and there it is very plaine and euen a publication of publication of publications of publications.

Of Italy, and of the manners of the stations : uv mon

Apes and the hill Apsyrers reached was the city Rheelun and the Brutian theres: Towards the end inde-



TALY a Region of Europe, was first fally first call called Hesperia, of Hesperia, of Hesperia, who beeing expelled by his tria.

brother less his name both vato Spaine

and Italy (But where being is of opinion, that it was called Hefperia of the farte.

Hefperis, which is their eneming farre.

It was allo called Oenotria, either for the goodnesse of the wine which is made in tealy for Oening in Orocke lightly oth wine for else of Oenor has King of the Sabines. And lastly it was named Tealy of make King of Scicily, who taught them the Arce of husbandry, and gate them lawes to line videly for he comming late that pare wherein the line afterwards raigned called to after the pare wherein the lates and the lates afterwards raigned called to after the lates in the lates and la

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En 1-12.

En 1-1

The re is a place the Greekes by name Hesperia do call,
An ancient land, and serve in warre and fruitfull soy's withall;
Out from Ocnotria they came that first did tile the same.
Now staly men say its talk so of the Captaines name.

Italy wby for salled.

But Timens and Varre hold opinion, that it was called Italia, of the great store of goodly Buls which bee there bred, about other places, for Bulls in the ancient Greeke tongue were called Italia. That part of Italy which is next vnto the mouth of Tyber is called Latium, even as that part is called Ausonia (according to Aristotle) which is next vnto the Tyrrhen sea.

The length of fraly.

The length of Italy from Augusta Prætoria, passing by Romeiand Capua to the citry shagium, Gaccording to Selanus) is a thousand and twenty miles (and the breath where it is broadest; four a hundred and ten miles, and a hundred thirty and he where it is narrowest; having as it were a belly feeting surther our then the self, in Agra, Richards, which shaw is command with the siner Rubicon, sliding by the fide of the Admiricke seasons as well as the liding by the fide of the Admiricke seasons as with the sine of the Admiricke seasons.

Jealy devided into many Provinces.

Various devided into many Regions, for from the nucr. Various to showing Macrain Lighting where General is the chiefest city of Macrain Tyber is Herrusia, the Morropolitan citty whereys is Pila; from Tyber vnto Ly-

TIS.

ris is that part of Italy called Latium, wherein frandeth Rome: and the citty Antium (which wee call Nerine) is figuated within the prouince upon the shore fide : from! Lyris vnto theriver Sarnus is Campania, where Naples is chiefe citty sfrom Sarms to Silams, is the country dalled Picentum, the two greatest towner whereof bee Super rentum and Salernum berwixt Silarus and Laius is Lucania, of which prouince the most notorious townes bee Peltum and Buxentum with vs called Beluedere: from theriter Latis to the promontory of Leucopetra, isthe country called Brutium, wherein Randeth the citty of Rhegium Iulium: from the promontary of Leucopetra to the promontory of Japigium, otherwise called Salentinum, is the borders or frontires of great Greece, wherein are figuated the two famous critics Croton and Tarentum: from Iapigium to Brundusium is Calabria, wherein is Hydruntum from the citty Brundusium to the hill Garganus now called Saint Angelus hill, is Apulia, wherein frand the citties Barium or Barry & Salapia: from the hill: Garganus to the mouth of the river Sarnis, is the eduntry of the Frentani, in which Province Isconium is chiefe citty: fro the river Sarus to the river Apernus is the coalt of the Marrucini, and therein is the citty Orton: from Apernus to the river Æfius, whilom the utmost bounds of Italy dwell the Piceni, whose citty is Anconas from Æfius (or Afius as others write it) to Rubicon, the latter confines of Italy, bee the Senones, whose chiefest townes are Phanum fortung, Pifaurum and Ariminum; from Rubicon to the mouth of the river Padus, live the people called Boil, amongst whome is the citty Rauenna : betwixt Padus and Tilta vemptum, is the Venetians country, wherein standeth the famous and renowned citty of Venice: from Tilia vemptum to Natison, are the people

The bill Aper

people called Carni or Porbindenses, and in that province is Aquileix: from Natisfon) to Assa are the Lapyges and Isto and therein is the citty of Tergestum, and the river Formio which is now the vimost limits of all Italy.

The bill Aper nine devideth Italy into two Parts.

The hill Appenyne deuydeth all Italy as it were into two clymates pregions; fleating the one part towards. the west and South and the other towards the North and East This hill taketh his beginning from the Alpes, and from thence runneth into Liguria, and after that it parteth Cilalpine France and Picenum, from Idetruria and Sabinia and forpassetheto the Citry Anconay from whence it averteth his course and extendeth into Apulia, and the hill Garganus, seperating the countries of the Marucini, the Pelighi, and the Brentini, from Latium and Campania, and fo finisheth his race from the hill Garganus, when it commeth to the promontory of Leucopetra, having vpon the one hand Apulia, Calabria, the confines of great Greece and Picenum, and the Lucani and Brutij vpon the other Italy of all other countries is most wholfome and healthfome, both for weeneffe of the ayre and temperature of the heavens, it aboundeth with all forts of mettall, Ceres adorneth her feelds and Phebus dallyeth vp on her hills the forrelts, parkes and chafes bee fafe and fecure for paffengers, and replenished with goodly trees. offundry kinds, which yeeld great variety of fruites and commodities to the inhabitants: of wynes and oyles there is plenty; and exceeding great store of all forts of grayne, their freepe cary very fine fleeces, and their oxen and bulls of all other places bee most beautifull their rines lakes and pooles be cleere and full of fifth, and delightforme sof hauens and port townes there bee great abundance, the land her selfe in Sundry places making (as it were) Roades des of Ventce Adom Lilla vempeting

The praise of featy.

and breaches into the fea, for the exceeding defire thee hath to availe man-kinde, whereby the becommeth (as I may fay) the lappe and bosome, that openeth and offereth traly the nurse trafficke and trading into all countries, fo as thee is justly of all nations. termed of some, the nurse of all other nations, and elected by Gods divine providence, as parent and Princesse of all other Prouinces, and such a one as should gather together under one head, and government, all dispersed dominions, and should asswage and mitigate the rage and rudenesse of many barbarous people, and (by the divine helpe of learning and the Latine toung) should vnite and bring to fociable conference, all nations, though neuer fo different in life and language: for to passe ouer many people and kingdomes which the Romaines have wone and The comment Conquered with their armies and eloquence, the Citty of dations of Rome alone is as amply stored with examples of all vertues, as the Grecians with all their eloquence are with precepts, yea they themselves devining (as it were) that their land should become the head and gouernor of all others, when they furnamed one part therof great Greece.

In a word, it was not without the divine providence ordained, that where that most wise and omnipotent God
had rejected all other nations, it pleased him to make that
the chiefe Empire, sortresse and defence of all people, that
should afterwards bee the seate, throne and chaire of the The stature
head of Gods Church, and the Christian religion: The and complexis
Italians differ much amongst themselves both in countesians, and hop
nance and stature, for in Cisalpine France, and about the they differ,
gulfe of Venice, the people be of a pale complexion, near
in their apparell, and curious in their speach: but the inhabitants of Hetruria, Latium, Campania, Lucania and the
Brutij be of a more browne and swartie complexion, and

Y 3

their

their haire black, in stature they be lower and withall very leane, and in apparell and speech more plaine and simple. The Piceni and those which dwell on the skirts of the Adriatticke sea, vntill you come to great Greece, have much resemblance to the former, but in Apulia, Calabria, and in the vppermost parts of Italy towards Greece, their speach and behaviour doth little differ from the Greekes.

Throughout all Italy, and in a manner throughout all Europe, it is not lawfull for any man to have more wives than one, and all divorses betwixt man and wife, had their originall from the Citty of Rome, for there it was that Spurius Carbillus, complaining of his wives barrennesse, was the first that euer was divorsed from his wife. The Cittizens heretofore confifted of three forts of people, that is to fay, flaues, libertines (which were fuch as were once flaues, and were manumitted and made free) & freemen. The freemen were likewise deuided into three orders or ranks, to wit, the Plebeians, the Equestri, and the Patritij; the folemnizing of their facrifices and facred rites was committed to Priests and Flamins, besides whom they had diuerse colleges and societies of religious persons, wherof fome did facrifice to one God, and fome to an other. The Dictator was most honored of all other officers, and bore the greatest sway amongst them, from whom no appeale was fufferable, for he bearing a Kinglike gouernment, they had no higher officer to whom they might appeale : the dignity of the Dictator continued but halfe a yeare, & for

the most part they came to that high office by degrees, as being first Questors or Treasurers, then Ædiles, or ouer-feeers, & after that Prætors or chiefe Iustices, then were they made Consuls, then Censors, & then they attained to the highest office of all, which was Dictatorship. But yet it did not alwaies necessarily sollow, that the Dictator had born

Three forts of Cittizens.

Three orders

The Dict itor their chief.st officer.

all those offices before recited, for he was oftentimes elected out of some inferior office for his valor &worthinesse. yet he had chiefest power and authority ouer all those ciuill gouernors, as likwise ouer all officers that bore rule in the warres, for in military affaires they had their degrees of gouernors, aswell as in domesticall businesses, for there the comon foldiors yeelded obedience to the Centurions, the Centurions to the Tribunes, the Tribunes to the Lieutenant, the Lieutenants or deputies to the Confuls, or vnto their Vice-presidents by them assigned to rule in their steeds, and all these together with the Captaines and conductors of horsmen, were subject to the authority of the Dictator. In warres that were lawfully begun, fouldiors might continue for the space of ten yeares, if in all that time they never skirmished with the enimy, nor were sommoned away to wage wars in other countries. Besides this lawfull making of wars, whereof I now speake, there was an other fort of warfare called Caufaria, which was when the army for fome reasonable cause was dismissed, and the campe remooned. This latter maner of warfare as it was not so honorable as the first, yet did it carry with it no touch of ignominy nor difgrace, because they were called thence for some speciall cause; Servius Tullius ordained, that none should be soldiors but such as were betwixt the age of seuenteene yeares, and eight and forty: those which were men of peace went alwaies in gownes, and the fouldiors in short cassocks and coate armors. When they intended to make battell against any country, they would first fend an herald or officer at armes to denounce warrs; and being once entred into it, they might not leave it but for some lawfull cause.

All the citties of Italy were either confederats with Rome, or fuch as were newly inhabited by those that came out

Three forts of. Citties, of Rome, and were called Colonia, or Municipia, which were such Citties as had liberties and priviledges proper and peculiar to themselves : of which fort some were made by plurality of voyces, and some otherwise, and those Citties called Municipia, were euer gouerned by their owne decrees, but the Citties called Colonia were accounted as members of Rome, and lived vnder the Romaine law. In the citties or corporations called Municipia, where there were Burgesses and Free denizens together, their chiefest officers were called Decurions, which were the same that Senators were at Rome. The order of the Patritij were diftinguished from the Equestri by their purple robes, and the Equestri were knowne from the Plebeians, by their gilden garments, if he which had the chiefest authority, and bore the prerogative royall amongst them, had misdemeaned himselfe, his cause was discerned by the whole body of the citty, and the hearing and determining of all other capitall offences, was committed to certaine ludges elected by lots to that dignity, out of that band of fouldiers which were affistants to the Magistrates in matters of life and death for that yeare: The deciding of all civill contentions, belonged to the Prætor of the Centumuiri, and fo in like fort other crimes were committed to the consideration of other Magistrates : And fuch-generally were the manners and customes of all the people and citties of Italy, which institutions and forme of gouernment, they received from Romulus.

Now Romalus (after he had finished and perfected the walls, ditches, forts of defence, and all other necessary buildings of the Citty of Rome:) ordered and disposed the state of the citty in manner following. First hee deui-ded the whole multitude of people into three parts or

rancks,

ranckes, selecting out of every of those orders or degrees, How Romalus the chiefest and worthiest men to governe and rule the disposed the rest. After this he made a subdivision, distributing each of Rome into those three severall parts into ten equall and indifferent sundry orders portions, and setting as governours over every portion and degrees, the best and most substantialest men amongst them; hee called the three greater parts Tribes, and the lesser Curiæ or wardes: the governors of the Tribes hee likewise called Tribunes, and the Presidents of the wardes, Centurions: The Curiæ or wardes were lastly devided into lesser bands, called Decuriæ, and their wardens or leaders he named Decurions.

All the people beeing thus deuided into Tribes and The ground wardes, he then made like partition of the land, deuiding denided into it into thirty equall parts or portions, and allotting vnto parts. every ward their part thereof, he referued onely so much for himselfe, as was sufficient for him wherein to build Temples and places for facrifices, leaving also some little in common to them all: And thus this first partition both of the people and ground, wrought a common equalitie amongst them. This done, he made a second division of the people onely, giving vnto every one stipends and honors, according to the worthinesse and dignity of their persons, and seuerring those which were honorably defcended, and of approued vertues, and that were wealthy withall, and had iffue to inherit after them, from those which were poore, needy and ignoble, hee named those men of basest and meanest condition Plebeians, and the Nobility he called Patres or fathers, whereof infued, that the whole discent and posterity of the Batres; were ever after them called Patritians.

When Romulus had thus seperated the better fort of people

The office of the Patrity.

How the Patritians and Plebeians bebaued themfelues one towards another.

people from the worse, the rich from the poore, the noble from the ignoble, he then ordained them lawes to live vnder, allotting vnto euery of them their proper offices and functions, according to their degrees and calling. To the Patritij he gaue power to doe sacrifice, to beare offices, to decide controuersies, and to see that every one had his right, to participate with him in the gouernment of the common-weale, and to have a vigilant regard and provident respect of the safty of the citty: the Plebeians or comminalty (both for that they were poore and wanted experience) were eased from bearing offices, and onely imploied some in husbandry, some in feeding of cattell, and some in handy-erafts, or other profitable trades. And to the end that all these severall forts of people should live peaceably, and free from contention one with an other, and neither the poore injured by the rich, nor the rich enuied by the poore, hee committed the Plebeians to the care of the Patritians, permitting every one of the comminalty to choose one of the Patritij whom hee pleased, for his Aduocate and defendor, calling that a Patronage or protection. And thus the poore being taken into the protection of the Patritians, he instituted for them both, their proper duties one towards an other, which was that the Plebeians should reverence their patrons, and the patrons defend their clients whom they had taken into protection, and so he vnited them together in friendly affection and ciuill coniunction, making it vnhonest and vtterly vnlawfull for either of them to accuse the other, or for the one to give testimony against the other, or that there should be any hatred or enmity betwixt them; by which meanes, vnity and mutuall-concord was most firmly setled and established amongst the Romaines. After

After this hee elected an hundred Councellors, out of the Patritians, the maner of their election was this; First hee himselfe assigned and nominated one to bee his vice-The Centum roy, or Lieutenant in the gouernment of the common-which were wealth, when he went to the warres, out of the confines of after called his owne country: then hee commanded the Tribes to Rome, choose out of every Tribe three, of the best esteeme amongst them, for grauity, wealth and honor: after which nine so elected by the tribes, he likewise commanded the Curiæ or wards, that every warde should choose three of the Patritians, whom they thought most fit for that purpose, which done, adding to the ninety elected by the thir. ty wards, the nine that were chosen by the three Tribes. and that one chiefe Captaine or Commander affigned by himselfe, they all of them made vp the compleat number. of a hundred Councellors, which number of Councellors were by the Romaines in short rime after their institution called the Senate of Rome; and they themselves for their reuerence and authority called Fathers, and for their age and gravity Senators: Moreover after all this, hee elected out of the most generous and renowned families, three hundred yong men, of the choyfest and strong- The election of est amongst them, which were first prickt and nominated three hundred by the suffrages of the Curiæ or wards, euery warde no led celeres, minating ten as in the former election of the Senators; and this their election was afterwards by him confirmed: And those three hundred young men stood ever in readinesse about him as a Court of garde to defend his person, and were all of them called by this generall name Celeres, for their speedinesse and readinesse at all affayes to execute the Kings command.

Further-

The office of the King.

Furthermore, the offices and duty of the King were prescribed as followeth; First by his authority regall hee was chiefe head and principall gouernor of facrifices, fepulchers and temples confecrated to divine feruice, wherin he ought not doe any thing that redounded not to the glory of their gods: next hee was in duty bound to obferue and keepe the lawes and customes of his country. he had also power to sommon a Senate, to assemble the commons, and in military affaires, hee had chiefe Empire and command ouer all: To the Senate was given power and commission to heare and determine all complaints and controuerfies that were brought before them, which was done by voyces of the Senators, and the sentence was euer giuen on his side that had the most voyces.

The office of Senators.

The privileges ANS.

The Plebeians or cominalty had also these three priviof the Plebei- leges, to create Magistrates, to make lawes, and determine of warres when the King was so pleased, nor was this power absolute in themselves, but it must ever bee approued and allowed by the Senate, neither yet had every perfon his perticular voyce, but every warde was called feuerally, and that which was agreed upon by the major part of the words, was referred to the confideration of the Senate. But now this manner of giuing voyces is changed and altered in most places, for neither hath the Senate power to discerne and give allowance of the ordinances and decrees of the commons, but rather the commons have authority to alter or allow the statutes established by the Senate.

The office of Exteres.

By this division of Romulus the three hundred yong men of his garde called Celeres, did not onely accomplish his commands in matters concerning the civill estate and gouernement of the Citty, but they had also the

mana-

managing of military affaires, for as when the Kinginten dedito hayle an army, it was needeleffe for him to create Tribunes oner the Tribes, decurions ouenthe wards or governors and præfects of his horfe men thut it was inough forhim to commande the Tribunes, and they the centurions, and then the Dectitious by their influctions were to bring forth fuch fouldiors as they thought fitteff for that purpose, by which meanes they would be altogether in redinelle at an inflant . He elected also a thousand fighting-men which (as some write) he called Militer, because they were a thousand in number 3 as a least one of the

And then the more to flew his Maiefty, and to bee The Militer thought more honorable in the eyes of his people; hee aferibed and tooke vnto him felfe tytles, markes and ornaments of Empire and Honour, as to goe in fumpreous attyre, and to have ever going before him twelve Serge ants or Ministers of execution, which hee called Liftores, The litteres carying cuery one a bunch of rods in their hand rin order ordayned. ring thefe Sergeants or executioners comarch before him it may feeme his intent was by them & being in name ber twelue) to represent the twelue Augures or louth fayers, which told him by disination and conjectures of things to comes which manner of differers he called water tures; though fome bed of opinion that in that ceremony he immirated the Herruffton Tufcans, who being Evelue forts of people in number, when by generall confene they elected a cheefe Magistrate, that Mond distrectio fieleraigntic over them, every one of those twelve Trylands fores of people, would prefent with their gourne fifth di Sergant Bedell or apparyton, to make way! before him, and to bee cuer in redinelle for execution of any project

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from whence likewife were undoubtedly deryued the little Chariots with chaires of offare in them, wherein the Romaine Kings vied to ride their kirtles or robes which they wore wader their mantles of estate, and all their other enfigues and ornaments of honour : Now Remulus the better to fettle, fecure and ftrengthen the ftate of this Citty, invented and deuised this honest pretence and stratagem following (intending it wholy to the honour of his Gods) for he erected and builded up a Temple, or Church in a darke and shadowed place, into which if any stranger did fly and take fanctuary hee would vndertake and fecure them (in argument of the awe and reuerence he bore vnento his Gods) that their enemies should not wronge, molest or disturbe them, promising further that if they would fray with him bee would make them partakers of the privileges of his Citty, and give them a portion of the ground which hee had gotten by the warrs to live vphangan one Then did hee make an inflitution that no citty gotten by the fword, should bee veterly ruinated and deftroyed, or brought into bondage and flavery, but that there should bee colonies and competent companies of people fene thither from Rome, answerable to the quantity of ground to gotten; there so inhabite and dwell, and that those conquered Citties, should bed accounted as under Citries vnto Rome, and within the compaffe of the comere of people in number, when by generall collawdom

Twes made by Romulus. But after the death of Titus Tatius (which whome Remally thigged fine yeares both ouer the Sabinians and the Romaines who were then vnited together into one people) hee began to bee more religious, and infittuted divers new statutes and decrees as well privat as publike.

first hee made a law concerning Mastimony, that the wife should have equall power with her husband ones all their mony and goods, and as much authority in their facrifices, Prines made and that thee should live in as good fort as her husband busbands. and be called Miftris over the house, as well as he Maifter; and that if hee dyed without Iffue his wife thould fucceed him, and inherite all his goods and possessions, and if hee left children behinde him , yet thee thould have an equall there with them : That if thee were consided of adultes ry it hould bee lawfull for her busband or his kinflolke to kill her, and that if the drinke any wine at her owne house, thee should bee punished as an adultresse: by meanes of which institution, profe this custome amongs the Romaines, that the husbands when they had beene a broade fewas Dears and came home to their houses , should imbrace and kiffe for a woman to their wives and daughters, of purpose (as Fortins Catainterpretechit) to smell whether they had drunke any wine. thereby approxing, that as corruption is the beginning of madneffe, and frenzie, fo is drunkenneffe the forerunnet of rottennesse and corruption. 2019 early and real incompanions

Then here ordayned that parents should have full power ouer their children, to dispose of them as they pleased to restraying and keepe them under, to beate them and byinde them and fet them to all drudgery, yeare was lowfull for parents bades them to flay them, or fell them for flaves, and if any were wer their this fold by his father, and of him felfe regained his diberry, bis drenfather might fell him againe, and against after that, af hee were for disposed in The scontents of this law was chace hundred yeares after the inflittion thereof whiten in circled tables so buryet the tigor and authority was first minigued and abridges by Nume Rempilion o west King

ested in the dayes of Enander.

Dionelius

winds or lines

a river on arrive

to Remulus, for he ordained, that If the fonne did marry by his fathers confent, all the authority his father had over him before, was then extinet; from this fettere law Romuhas proceeded to other ordinances, establishing that no free-man should exercise any arte or occupation, wherein htsworkewas done fitting as Taylers, Shoomakers, Scriweners, &c. and that the Cittizens should practife themfelues in husbandry, as well as in martiall discipline, whereby in after times it was a great commendation for one to be accounted both a good fouldier and a good husbandmansfor the King thought it a point of great imperfection, many man, to be ignoram in either of thefe exercifes, buthat to be skilfull in manuring and tilling the ground, and expen infeats of armes thould inteperably go roge ther, according to the law of the Lacedemonians, and in this of peace his will was that they should wholy guie themselves to trusbandry spermitting them notwithstanding to buy and make provision of fisch things they wan! red, when necessity constrained them therevoto. And in argument that hee was not vnmindfull of matters of religion, hee ordained and made Temples, Alears, and Images of the gods; adding there-vnto feltinall dayes; dayes, Rayres and marres, wherein as well to buy any thing they wanted as alfo to understand their lawes and many other things, percanging to the honor of their gods, exchilding notwithstanding out of the cittle all forraine demolandith facrifices and especially those which were folemnized after the ceremonies of the Greekes. those onely excepted which were dedicated and celeprised to honour of Horontes, and were long finee infliented in the dayes of Enander,

annes made Themselet.

parents had od

लेखेर महत्वा भाग

Dionifius

Dionyfius Halicarnaffeus, following the opinion of Varro herein, faith that Romalus ordained three score priests to make publike facrifices, through enery tribe and enery ward, annexing vato them as their affiftants, the dininers and fouthfaiers : enery ward likewife had his proper Genius, or fpirit, which they supposed did defend them, and their proper ministers to doe sacrifice vnto them ; but the goddeffe Vefta was generally worthipped of all.

And laftly hee deuided and digested the yeere into tenne monthes, by all which ordinances and decrees it may eafily bee gathered and plainely perceived that Romalus was most skilfull and expert in all matters both divine and humaine, and that they detract much from his glory and wisdome, which report that the people of Rome lived without morality amongst themselves, or religion towards their gods, vntill the raigne of Numa Pompilius. And these were the civil institutions ordained

by Romulus.

But Numa Pompilius that afterwards succeeded him Numa Pomin the Kingdome, in some part altered and in some part pilius and bis added vnto his Statutes, and first in following the lawes. course of the Moone, hee disposed the yeare into twelve monthes, whereas before Romulus made it to confift but of tenne, and altering the order of the monethes, hee fet Ianuary and February before March (whereas till that time March was the first month and the beginning of the yeere) and so hee made March for to beethe third in order and ranke : Next heeappointed some daies to bee festivall and holy, and some other as dismal, ominous and valuckie, wherein he would not any way meddle with the people or beginne any bufinesse.

After this hee created one chiefe Flamin or Priest to doe sacrifice to Impater, whom he called (Dialis) and honored him with a roabe of dignity and chaire of state, hee then created two other priests, one to sacrifice to Mars and the other to Romulus, and these were also called Flamines, for the caps of honour which they were vpon their heads: moreover he elected the Virgine Vessals which for the first ten yeeres did nothing but learne the rites and manner of sacrifising, the next ten yeeres they spent in doing sacrifice themselves, and the third ten yeeres they taught and instructed nouisses and fresh commers into that profession, and then at the thirtith yeeres end it was in their choise, whether they would mary or continue still in

that course of life.

And those Virgin Vestals were maintained at the common cost of the City, and reuerenced with titles of perpetual virginity, and other ceremonies, but if any of them were convicted of incest, her sentence was forrowfully pronounced by the Cittizens, that thee should bee fet quicke in the ground, at the gate called Collina, which is in the hill Quirinalis and there couered with earth rill shee were dead. Hee dedicated also vnto Mars twelve other priests which hee called Salij, whose office was vpon certaine daies in the month of March (which tooke his name of the god Mars) to lead a solemne dance in some of the principal places of the City, they were cloathed with coates of diners collours, and their vppermost garments were red and changeable, they had fwords by their fides hanging in brazen belts, in their right hand they caried launces and rods, and brazen bucklers in their left, and vpon their heads they wore high hats waxing sharpe sowards the crowne.

These priests which for their solemne dancing the Romaines called Sallij (according to the opinion of Dionyfi. -us) did little differ from the Coribantes or Sibiles priests, which the Greekes called Curetes : finally he created a Bishop or high priest, to whom he gaue supreme authority ouer all infreior priefts, and in him it lay to appoint what oblations (hould bee offred, vpon what daies and in what Temples. Besides all these holy orders of priests and religious persons, bee ordained the Feciales or her- ordained. raulds to denounce warre or peace, and they were to have a speciall regard that the Romanes should not make warres against any vniustly, and if the Romaines were injured or robbed by any others, thefe Feciales were to require restitution of the goods wrongfully taken and detained; but if they denied to make restitution, then were they to denounce open war against them.

Their power was likewise to deliuer offenders to bee punished, to those whose goods they had inititiously taken, if wronge were offered to Legats or Ambaffadors, they were to correct it, and if the causes were honest and just, they might conclude a peace, and breake it againe if it appeared that the League was vnlawfully

established.

And if either the captaine, or chiefe conductor of the army, or the whole army in generall, had done any thing contrary to their oths and alleagance in them it refted

wholy to punish the offence.

This done he limitted their times of mourning, commanding that the death of infants vnder three yeeres old, should not bee lamented at all, and that for elder children they should bewaile them as many monthes as they were yeeres old, fo as it exceeded not ten monthes,

which

which was the vttermost time prescribed for mourning

for any ones death.

When Numa Pompilius had established these lawes. for the government of the common-wealth, he then feuered and distributed the people into fundry companies. and societies, according to their arts and profession, as minstrels, crafts-men, head-carpenters, dyers, shoomakers, tanners, masons, potters, &c. making of divers of those arts one fraternitie or bodie politicke. Servius Tullius devided the whole multitude of citizens into fundry orders, ranckes or armies, which he called Classes, and inand centuries to centuries or bands confifting of a hundred men, the manner of his disposition of them was thus.

The people deuided into fundry bands called Classes,

The first Claffis.

In the first order or degree he inroled those who were taxed in their subsidie bookes at a hundred thousand Asses, and of this order there was fourescore centuries, confifting indifferently of young men and old, fo as the old men should ever remaine at home to faue and defend the city, and the youth were to try the fortune of warres abroad; he then commanded them both, to weare armor and weapons both of defence & of offence as helmets. shields, privie-coates and bootes to defend themselves. and speares and swords to offend the enemy : to this first ranke or degree hee added two centuries of workemen, or pioners, which were to cast trenches, build rampiers, and to make all their engines and instruments of warre, and they euer went vnarmed, to bee alwaies in redinesse for any labor.

The fecond Claffs.

The second order or degree confisted of twentie centuries, and were fuch as were taxed betwixt feuentie fue and a hundred thousand Asses, they were deuided into young and old as the former order, and tollerated to weare the fame armor and weapons the other did, faue onely the coate of fence which they might not weare.

The third order was of fuch as were taxed at fifty thou- The third orfand Affes, & they confifted of as many centuries as the other, and did nothing differ from them in their weapons,

fauing that they wore no bootes.

The fourth order was taxed at five and twenty thou- The fourth fand affes, and they wore no other weapons but little Ia- class. uclins or darts . And the fift and last degree consisted of thirty centuries, their warlike weapons were flings and last degree flones, and they were valued at forty thousand, and with these were cessed and taxed the cornetters and trumpetters, which were three centuries in number, the rest whose fubstance was but small, hee both spared from the wars, by reason of their poverty, and remitted their tribute.

After this division he ministred an oth to the Citizens. that they should make a just estimation of their goods. and declare out of what family & stocke they were descended, what children they had, and of what age and by what names they were called, and whether any of them had wines, and where enery of them dwelt: and if any of them dealt doubly with him, and falfifyed their othes and fidelity, all their goods were (ipfo facto) conficate and taken from them, and they themselves first whipped and then

fold for flaues.

The companies of footmen being thus distributed, hee elected out of the chiefest of the Citizens; nine orders of horsmen, so as the whole number of horseme reckoning those that were ordained by Romulus, and those which were afterwards added by Tarquinins, were now two and twenty centuries: to euery centuary hee allowed ten thousand peeces of money out of the common

treasury, to buy them horses, and two thousand peeces a yeare to keepe them, besides, all the widdowes of the city paide vnto the horsemen yearely pensions towards their better maintainance, every one according to her ability: And so all the whole number of horsmen and sootemen were a hundred ninty and three centuries, and every century kept their place and dignity in gining their voices, & they that were best able bore the greatest charge in the warres, and gave their voices first. For Services thought it sitter that the centuries should pay tribute according as they were valued, and not perticularly by the pole, as they did before.

The centuries of horsemen were to mingle their voices, amongst the centuries of the first ranke of sootemen, which were sources centuries as is saide before, and so Dionysms reckoneth, that there were sources and eighteene centuries, that had the first place in giuing their voices, which were more then all the centuries of the other orders, whereof insues, that what ever was concluded by the suffrages of the first order, was immutable, but if the voices of the first degree were devided, which happened but seldome, then the centuries of the second order were called, and if they could not agree, then the others after them in their course, but it was very rare that ever it should come to the centuries of the last order.

And thus by the wisdome of King Tullius, all the orders seemed to have an equality of voices, but yet the priority was granted to those which were at greatest charge, and though none were excluded, yet was all in a manner done by the centuries of the first order, and the equites or horsmen: For they created magistrates whom they pleased, they established laws and denounced wars,

which

which three priviledges and prerogatives were before by

Romulus ginen to the Plebeians or communalty.

But when Taquin the last Romaine King, was deposed and banished Rome, the forme of this government was cleane altered and changed : for in fleed of Kings they created Confuls, who had all the types and ornaments of honour ginen vnto them, that the Kings had before, fauing onely the crowne, and the gowne wrought with palmes, which the Kings weed to weare after they had atchiued any conquest: And when Brutus, the defender of the Kings put their liberties, was by the voices of the centuries made downeand fellow Conful with Collatinus, hee bound the Citizens by Senators oran oth, that they should never after that suffer any one dained. man to raigne ouer them as their King: Then hee ordained three hundred Senators, and one chiefe ruler over the facrifices, whose office was to performe all things belonging to facrifices, that the King before was wont to doc.

Valerius (who was the third Conful) permitted it lawfull to appeale from the Confuls to the comminalty, forbidding under paine of death that no one should accept of any office, without the consent of the commons, and that the Citizens should bee eased of tribute, which made men more willing to fall to trading and other labours; adding therevnto an other law, whereby it was present death for any one to affect any kinde of gouernment for his owne private profit : Hee then appointed the Temple of Saturae to bee the common treasury, wherein to keepe the revenewes of the City, and fuffered the people to create two Treasurers, or Chamberlanes, to fee the disposing thereof : Not longe after this they agreed to have such a magistrate, as from whom

elected.

The Diffator they might not appeale, and him they called a Dictator, (a dectando) by reason of the authority hee had to command, or rather (a dicendo) because he was not elected by the voices of the people, but by him onely that bore the

chiefest sway in the city.

In ordayning this high office of Dictator bip, the Romanes may feeme to have imitated the Greekes, who(as-Theophrastus writeth in his booke De regno) were wont to make certaine chiefe officers whom they called Esimneses, to rule ouer them for a time limited. For the Dictator of Rome continued in his place and dignity but halfe a yeere, and was neuer created but in time of warre, or other imminent danger of the Citie, and then hee hadpower to elect new magistrates and officers under him, as the maister or captaine of the borsmen, who in authority was next vnto him, especially ouer the horsemen and best souldiors, and was assistant to the Dicator as the Tribune was to the King: And when Spurius Caffius, and Post humius Caminius were Consuls, they gave the people commission, to choose them magistrares of great reuerence and authority, to bee their protectors against the violence of the Confuls, expresly forbidding that no Patritian should take that office vpon him, and these high officers were called the Tribunes of the people.

These Tribunes grew in short time so proude and infolent, as they would caffire and make voide the decrees of the Confuls and Schace at their pleasure, valeffe they agreed with their humors, and of them at the firft (whether it were by general confent, or foreshewed by disination, or whether religion mooned them) were but two in number created, shortly after there was an other added to

them, and in the end they came to bee fine of boots we

There

rabames of the people or-

There was in Rome three forts of Parliaments or focieties of people to chuse officers: the first called Curiata, or affembly of the wards, which was ever fummoned by the Lictors or Sergeants: the fecond Centariata, which was of fuch as were divided into fundry Centuries or degrees, according to their age and abilitie, as is faid before : and to this they were called by a trumpeter or cornetter. And the third was of fuch as dwelt in divers parts of the country, & payd tribute vnto the cittie. By the Parliament or conuocation-house of the Centuries, where the Confuls put downe, and the Decemvi'i created, to whom all the power The Decemviri and Empiric of the Senate descended, even as the authoris created, and ty of the Conful was first derived from the Kings: nor was downe. it lawfull in any cafe, to appeale from them. Thefe Decemwiri-when they went about to make any new lawes, would do it in this manner: first, one of them had a whole day allowed him to confider what was fitting to be done in which day he bore the greatest authority; and when hee had fer downe his opinion in writing, the next day was allowed for another, and to have the like prime place in gouernement: and so likewise the rest enery one his senerall day: and when every one had had his day, and their opinions, and doings written in seuerall tables, and layd before them altogether, they then collected and confirmed what they thought good out of every ones sentence, and so calling them the lawes of the ten tables, they published them to the people.

And there were ever before him, that had the chiefest Jurisdiction, twelve men carrying bundels of roddes, and the other nine had every one his Vsher going be-

fore him.

But this kind of government continued not long,

for even as the power and authority of the Tribunes was veterly banished out of the citie by the Decemviri, so (vppon mature consideration) it seemed good to the Patricians, that the Tribunes in requitall should extinguish and put downe theirs. And then was there a law ordained, that whatsoever was decreed by the Plebeians, should go current through all the people: and if any one hindred or impeached the Tribunes or Aediles in their judgements, his head should be facrificed to supiter, and his whole family that were free, should be sold for slaves at the Temple of Ceres.

After this there was another Councell created out of the Plebeians, and then was it made lawfull and tolerable for the Plebeians to marry, and enter into confanguinitie with the Patricians. Befides these, there were created two Censors, who had the charge ouer the Scribes, the keeping of the tables, and the order and forme of taxing, and leuying of money, and mustering souldiers committed ynto them.

The two Cenfors created.

This pettie office beeing but meane at the first institution, grew in processe of time to an incredible height, in so much as the whole raines of correction and civill discipline, were in conclusion let loose into their hands: for the gouernement of the Senate, the Equites and Centurians, were so curbed and restrained, as they had power only to decide controuers to touching honour and reproch: and in the Censors consisted the chiefest sourcingnty, as to view and oversee publike places, to give pensions to the people, and againe to taxe them with exactions and tribute: to consecrate sacrifices every fift years for the purgation of the cittie, to displace and thrust the Senators out of the cittie, or to defame them: and these continued in their

their office for fiue yeares, and then new were created in their roomes. Then was there another Magistrate created to heare and determine matters, whom they called a Prætor, and to him was committed power and authoritie, o- A Prator or uer all publike and private dealings, and to conflictive and dained. ordaine new lawes and statutes , and to abrogate and repeale the old: Of these Prætors there was first but one created, and he was called Vrbanus Prator, because he had the gouernement of the cittizens, to whome the alone beeing not able to vindergo fo great a burthen, by reafor of the great accesse of strangers that daily reforted thither to dwell)there was afterwards another Protor added, and lim they called Prater peregrinus, as having the charge over aliens and strangers, and this kind of gouernement was called Ius honorarium, for the great honoir and dignitie that belonged to the Magistrates: for they had all the enfignes and ornaments attributed vnto them, that before belonged to the Kings, and their apparel and furniture was almost equall to the Consuls.

In this state did the cittie of Rome continue vntil Iulius Cafars time, who reduced the government into a Monarchie againe, by taking vppon him the name of Imperator, which kind of gouernement by Emperors did long after The manner of continue, and then began to be celebrated at Rome the celebration of playes called Ludi Circenses, the solemnitie whereof was the games call thus: The whole traine of Players issuing orderly from out ceases. the Capitoll, paffed by the forum, into a great circle or rundle of ground, like a theater, made for the Spectators to behold the games, And first went the somes of the Equites, that for age, frength, and agilitie were most fit for exercises, both on foote and horsebacke, riding vppon horses, and distinguished by their companies and Centu-

rics.

ries, to shew vnto strangers and forrainers, the great hope the citty conceiued of her suture happinesse, by the exceeding aptnes and towardnes of their youth: after them sollowed the wagoners with chariots, some drawn with source horses, and some with two, and some others leading little

low horses, that would fond without the bridle.

And after them followed the champions that were to try the masteries, as wrastling, running, and the whirleabout, called Castus, which was done with plummets of lead, beeing all of them naked fauing their privities, then followed the troupe of dancers, leapers and vaulters in their companies, the men first, the young striplings after, and then the children: in the next ranke vnto these followed the trumpetters and minstrels, some playing upon flutes, some vpon pipes, and some with a kind of Isory harpes with 7. ftrings called Dulcimers: the leapers and vaulters were apparelled in red coates, girded in the wast with brazen belts, and fwords at their fides, and the mens fwords were shorter then the others, they had also brazen helmets, & great plumes of fethers: before every company went men that were skilfull in those kind-of exercises, to shew them the maner of that dancing and skipping, and other more vio-Jent and warlike motions, by words in meeter confifting of foure fyllables. They practifed also the Enoplian dancing, otherwise called the Pyrrhichian dauncing, inuented (as is supposed) by Pallas, though some of a contrarie opinion thinke, that the Curetes were the first authors of that kind of dancing. Then followed the troupe of the Satyrifci with an Enoplian dance: thefe Satgrifei were figured into Sileni and Satyres, and they vied taunting and scoffing motions in their dancing, & had also a consort of musick following after them. Then went there a company with cen-

fors

fors in their hands, casting round about them sweet odors, amongst whom were divers that carried vpon their shoulders the images of their gods, all guilded with gold and filuer: and last of all followed the chiefe Magistrates of the city, attended with great troups, making shew by their cafie pace, and demure lookes, of great devotion & religion. The place or circuit of ground appointed for both thefe fort of dancers to practife in, was three stadia and a halfe in length, and foure akres in breadth: fo that whole compasse of ground lying betwixt Pallatinum and Auentinum, hauing gates in three seuerall places to go in and out, was able to hold an hundred & fifty thousand spectators, which were orderly placed upon Skaffolds round about the Theater: there were also acted within this Theater diners In- Interludes, & terludes, the beginning whereof at Rome, was thus: there how they began were certaine fencers, or fuch as could flourish a two-hand fword fent for from Hetruria, who dancing there after the stroke of the musick, made divers forts of motions after the Tufcan manner-these fencers or dancers, the youth of Rome did afterwards imitate, pronouncing at the first their iests & deuises in harsh verses, their motions also being as disagreeable, as their voyces were vntuneable, but in tract of time, by much practife, they came to more perfections fo as they were as cunning in those exercises, as the Hetrurians, and then the professors thereof were called Hiffrianes; for Hifter in the Tulcan toung, is Ludio in Latine, which fignifieth a player: and in time they vtterly abandoned those disorderly and confused kind of verses, which they vsed at the beginning, as most scurrill and dishonest, and beganne to fettle themselues to more simil & decent motions, pronouncing their speeches & Satyrs with more harmony, and finging pricke-fong to their instruments.

Lucius.

tyres, deuised fables vnto their arguments, and caused the to be pronounced with a low voice, her appointed a boy also to sing before the minstrell, and at his side her set the players to act their parts, and so by little and little it grew from a ridiculous toy to be an art, and then the Romaine youth leaving off the dancing and mimicke actions, vsed by the Historieus, or players, sell to acting of Comedies composed in good verses, and this was the beginning of their fables and merry interludes, and these kind of playes being derived from the people called Osci in Campania, were ever after put in vse, and the historieus sorbidden the practise of those sorts of playes.

Mom the Romanes deified their Emperors,

Now the manner how the Senare and people of Rome did confecrate and deifie their dead Emperours, was thus: first (as Herodianus writeth) they placed in the portall or entrance into the Emperors pallace, an image made like vnto the dead Emperor, yppon a bed of iuorie decked and garnished with gold, so as the image lay vppon the bed pale and wan like one that were ficke; and about the bed vppon the left hand, for the most part of the day, sate all the Senate attired in blacke, and the Noble-mens wives vpon the right hand in white, (for white was then yied by women for mourning attire) and they then vied no curiofire at all in their apparell: and thus they did for seven dayes together: the Philitians all that while viliting the Image, as though it had life, and telling them that his death was neare approching: at the end of the feuen dayes (as though the Emperour had then died) all the youth of the Order of the Equestriand Senatours, carried the bed betwixt them, whereon the image lay, by the way called faera via, where none might passe but living Priests and dead

dead Emperors vnto the Forum, and there placing it in the. pulpit, wherein they vice to pleade and make orations, a great fort of boyes and girles of the order of the Patricit. (the whole company being orderly placed on each fide of the pulpit) did fing in a mournefull and lamentable Ditty certaine hymnes in commendation of the dead Emperor. Then did they carry the Iuorie bed with the Image on it from the forum, to campus Martius, (which is a field nere Rome, wherin they vied all manner of exercises) and there placed it vppon a high throne of estate made of wood, and foure feware, and riling higher by degrees, and narrower towards the top, in manner of a watch-tower, all the troup. being decked in gold and purple, and adorned with images and enfigns of inorie, and divers other pictures: within the hollownesse of which throne was fet a great pile of dry wood: then was the image placed vpon the second step or degree of the throne, with all forts of odors and fweet perfumes, which were brought thither from all parts of the cittie, and the noblest young men of the Order of the Equestri clothed and attired in linner garments, rode round about the throne with a Pyrrhichian motion, and solemne gate, and with them all the Nobility in charious and coaches; and last of all the successor of the deceased Emperor brought a torch readie light, and delivered it to the people, who fet the pile on fire at the bottome of the throne. And when the fire began to burne, they had a devise, that an Eagle should fly out fro the top of the building, which wilfully and foolishly they supposed to bee the soule of the Emperor, flying and afcending into heaven, & all the Romane Emperors that were confectated by these absurd ceremonies, they euer after superstitiously honored as gods: And thus much of the frate of the citty. All parts of Italy

be now perfect and religious Christians, and observers of the ceremonies of the Romane Church, fome few excepted, which dwell in the vttermost part towards Greece, which indeed be more then halfe Grecians: no man may have more wives then one, from whom they may not bee divorced, but by the permission of the bishop of Rome. The eldest sons of Princes and Noble-men inherit their fathers possessions, but amongst private men all the issue male do equally inherit, so as they be legitimate, (like our gauelkind in Kent:) The law of Italy is of three forts: first, the spiritual law, wherof the Bishop is head, then the Emperors law, which is generall ouer all, and the particular lawes and orders of each senerall city, which particular customes do much differ one from another, & yet all concur for the good government of their cities. In some cities the examination of all civill matters, is committed vnto certaine Iudges, and in some agains to the Magistrates of the fame citty, for every cittie hath not one & the fame forme of governement. The chiefest of the Nobility of Italy addict themselves vnto the wars, and the meaner fort vnto learning: & to be a priest is a more venerable title, then to be a Nobleman: for of allearned men, the Divines be best esteemed, and next vnto them the Lawyers: the Phisitions liue in greater wealth then admiration: & Mathematicians Logicians, Astronomers, and Poets, bee more famous amongst themselves, then amongst the people, but Grammarians of all others be leffe effeemed, who only line and dye among children. Merchants live now in as great fame as ever they did, and painters, carvers of images, and bellfounders be better esteemed then husbandmen; although husbandry in times past was preferred before al trades. The Romans of all the Italians be most given to breeding cattell, and yet they busie not themselves therewithall, but have them looked to and kept by Arangers and hirelings.

Their fashions in apparell are not enery where alike, for The apparel of the Venetians go sumpruously in long loofe garments, and the cittizens of Venice more rich then other citties of that frate. The Florentines and Hetrutians bee very neare and civill in their attire, but not fo coffly as the Venetians, but about Millain, and in Acmilia and Liguria, they go very gallant, but their garments be shorter then in Venice. And the Courtiers of Rome excell them all in length of their garments and variety of colours, but the cittizens of Rome be more sparing and frugall, yet fine enough, and especially the women: and in the Realme of Naples, they go neate but not fo gorgeous ; and ftrange fashions bee there in more request then their owne. In all other partes of Italy their apparell is more simple and plaine, but of fundry fashions and altering enery day: In Aemilia and al Cifalpine France the better fort of women imitate the Spaniards in their apparel, and the Noblemen the French. The women of Rome of late do much affect the Tuscane fashion, and the Venetian Ladies were wont to lay open their brefts, armes, and shoulders, but now degenerating from their owne customes, and following the Spaniards, they couer all with loofe fleenes: The auncient Romane coyne and images of mertall, do argue, that the Iralians were wont to go ener bare headed, and bare legged, al but fouldiers, and that in time of wars only, but now they vie both hats and stockings, & the custome of covering their heads may feeme to be derived from some other country.

In times past they vsed no placards, nor stomachers, as as by the proportions of their old statutes and pictures may be gathered, but now that attire is much taken wppe

Tens another

by the Romaine youth. The language now vied in Italy is not the fame it was heretofore, nor altogether differing from it, but growne more barbarons, and composed of diners languages, according to the fundry forts of people, that have possessed the Prouinces: for they which swell about the shore of Histria, speak the Venetian toung, which is very eloquent and grave, but compounded of fundrie tongs (and fo is every fewerall speech in Italy) yet heretofore it was more simple, and not fo pleafant to the care, as now it is In Cormth they have a mixt language, and formwhat different from the Italian toung; but it is not so harsh in found, as the speech vied in Taruisium, Parauium, Verona. Vicentia, Mantua, and Ferrara, and in all of them the citizens vie finer termes than the country-men but in Clfalpine France they be almost meere strangers to the Italian tong shough otherwise there is no gallanter a country in all Italy. Their speech in Rauenna, Ariminum, Pifaurum, Fauentia, Bononia, Flaminia, and throughout all Acmilia is very Rhetoricall, and the Tufcans speech is very concile like as it is in Laconia, and foundeth better in strangers mouths then their owner moreover, at Rome by reafon of the great concourie of people, that flock thither dai ly from all parts, their language is well improved. The Piceni, the Sabines, and Marfifpeak thick & fhort, & in Vmbria, Apulia, and Lucania, together with the Brutii and Samnites, and the rest of Italy their speech is more barbayous, and but little borrowing of strange languages, fauing that in the Realm of Naples they much affect the Spanish tong. And to conclude with the opinion of Antonius Sabellieus herein, in his 11 Aenead, and first booke : Search (faith he) throughout all Italy and you foal find no one people, sisty, nor Province, but they (omewhat differ in language one from another.

They

Of Liguria, and of the ancient manners of the . Inhabitants of that country.

wild beafts, or home-bred earrell, and a

YIGVRIA, a mountenous Province of Italy, is situated betwixt the rivers Varus and

Macra, having on the one fide the hill Appennine, and the river Po on the other, and fo adioyneth vnto Tuscia. The chiefe citty of this Province is Genoua: this contry was called Liguria, of Lygistus the sonne of Phaeton, by turning Y into V, (as Fabins Pictor is of opinion.) The first inhabitants of this countrie (as Thucydides supposeth) were people called Siculi, who once inhabited a great part of Italy, and beeing thence expelled by those people of Italy, called the Ocnotrians, they feated themselves in the ile of Sicily: The peo. ple of this Country line very painefully and hardly, for their grounds be ouer-grown with thicke woods, the trees whereof be maruellous good timber for shippes, and of fuch a thicknesse, as they be eight foote square at the least. for which cause many be employed in felling of woods, and breaking of timber, and many others in ridding their grounds from stones, whereof they have such store, as they can hardly plough or dig for them, by which meanes although they take great paines, yet receive they but final profit of their great labour, whereof it proceedeth, and from their sparing diet, that their bodies be generally very leane, but strong withall, and the women as well able, and as much accustomed to vidergo any labour, as the man: They be much given to hunting of wild beafts, the test whereof supplieth their wants of fruites and graine, & by realon

reason of their continual! snowes, and often hunting and running ouer craggie and fleepe mountaines, they be both nimble and strong: their chiefe diet is either the flesh of wild beafts, or home-bred cattell, and their drinke is for the most part water: many of them also live vppon such herbes and rootes as their country affords, being in a maner destitute both of bread and wine, the most necessarie nonrishments, & profitablest provision for mankind: their beds for the most part is the bare ground, without couerture of either house or coate, vales they repose themselues in fuch hollow caues, as nature hath prouided for them : & this is their maner of life which they have ever vfed. Their women moreouer, be as strong as other countrie men, & the firength of their men is almost equal vnro beasts. And the report is , that the gallant and lufty French-men have bin often foiled in fingle conflicts, by these leane and macilent Ligurians: their armor is more light then the Romanes, their fouldiers coates be fhort, and their sheelds long. Some of them also weare Beares skins, and Lyons skins, and arming fwords, & fome have altered their weapons and armor to the fashion of the Romaines, whome they have imitated in that point. They be a cruell & stoute people, and exceeding ingenious, not onely in warlike affaires, but in all other businesses: at this day they be much giuen to merchandize, and travelling by fea, wherein they be to expert and hardie, as they will faile by the maine fea of Lybia and Sardinia, in hulkes or cockboates, so badly rigged and furnished, as in any mans judgement, they are not able to brooke the fea; willingly opposing the felues to all dangers of the fea, which be fo many as they bee oftentimes in extreame hazard in ftormes and temperations wether to be cast away.

This people (as Sabellieus writerh in his first booke and 7. Aenead) is yet so proud rebellious, and reuengefull, as they have much exercised the Romanes in warres, to their no little prejudice. Their chiefe victuals at this day is sless, milke, and drinke made of barley.

Of Tuscia, and of the ancient manners of the Tuscans.

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VSCIA, a famous country in Italy, was so called of their facrifices: (as some suppose) for the Greeke word Thuein doth signific to sacrifice, or else of the latine word Thus, which signifieth Frankincense, by reason that Frankincense is

kincense, by reason that Frankincense is much vsed in sacrifices. Other ancient Writers are of opinion, that it was called Tuscia, of Tusculus, the sonne of Hercules. It was once called Tyrrhenia; but whether it was so called of Tyrrhenus, the sonne of Atis, or of the sonne of Hercules and Omphales, or (as some others affirme) of the sonne of Telephus, who conducted Colonies into that country, it resteth doubtfull and vncertaine. Dionysus will needes have it to be called Tuscia, of those circles made without the walles of citties, for men to solace themselves in, called Tyrses, which is a manner of building the Tuscanes much vse. The Romanes call the people of this nation, sometimes Tuscans, and sometimes Hetruscanes, but the Greekes call them Tyrrheni.

The ancient wealth of this people is well declared by the name of their fea, firetching all along by the fide of Italie,

Aa 3

and also by the confines of their country, extending from the Tuscane to the Adriaticke sea, and in a manner to the top of the Alpes: so that it is manifest, that all that compasse of ground that lyeth betwixt the Alpes and Appennine was once inhabited by the Vmbri, who were thence eiected by the Tyrrheni, and the Tyrrheni by the French: the French were likewise displaced by the Romans; and the Romaines by the Longobards, who lastly left their name vnto that nation: fo as for as much as concerneth their name, all those which were called Latini, Vmbri, and Aufones, were once called by the Greekes by this generall name Tyrrheni. There be some hold opinion, that the citty Tyrrhena, is that which is now called Rome. These people of Tyrrhenia were of an exceeding strength, & of large dominions, and erected many stately and rich citties: they were also very strong by sea, insomuch as they were lords. thereoffo long, till the Italian fea had loft his name, and was by them called the Tyrrhen fea. They be able likewife to make an infinit army of footmen fit for the warres, and they were the first that invented the trumpet, which is so necessarie an instrument for the wars, and by them is called Tyrrhenum. They give and afcribe many honors and titles of dignity vnto their Captains, & conductors of their armies, as Lictors, or Sergeants to go before them, to do execution vpon offendors, litle drayes or carts made like chariots, with chaires of estate, which they called Pratexta, and Officers called Fasces, that carry bundels of rods beforethem, an Iuorie scepter, and many other things: befides, they may have porches or galleries annexed to their horses, for their servants and attendants to sit and repose themselves in, which kind of building was afterwards imitated by the Romanes, and by them bettered, & translated into

into their Common-wealth. The Tufcans be great fchollers, and much given to divinity, but more to the studie of naturall Philosophie; wherein, and in the interpretation of the thunder and lightning, and in the art of Southfaying, they excell all others fo farre, as at this day they be admired throughout all the world, and their wife-men much fought vnto. Moreover, they be very expert in their facrifices, infomuch as the Romaines which have ever beene very studious and carefull, not onely to maintaine and vphold, but to increase and augment the true and fincere Religion, did fend yearely (by the decree of the Senate) vnto the Tuscanes, ten of their chiefe Princes and Magistrates fors, there to be instructed in their manner of facrificing.

From thence came vnto the Romanes that vaine and idle talke of cuill spirits: And from thence likewise came the celebration of the Feafts of Beachus, which by the confent of all good men, & due punishmer inflicted upon the first authors and inuentors, is now veterly rooted out of Italy, as a thing most perpitious and hurtfull. The ground in this countrie is sufficient fruitfull, yet by their studie or induftrie it is much amended. They eare vinally ewife a day, and then they fare very daintily, and feed liberally, vling to couer their tables with curious carpets, and fine table cloths, distinguished and set with flowers cups of gold of fundrie fashions to drinke in, and great store of ministers and feruants to attend vppon them, which are not all flaues, but many of them free-men and cittizens: This people is gene-

rally more superstitious then warlike. firm bealflowne vooreinges for fi

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Of Galatia in Europe, and of the old customes of that country.

CAP. 21. ballshore

A L A T I A, a spatious countrie in Europe, lyeth (as Diodorus Siculus writeth) beyond that part of France called Celtica, and extendeth South-ward to the Ocean, and the shore adioyning, and to the hill of Hircinia in Germany, and from the bounds of Ister or Danubius, vp vnto Scythia: It was so

called of Galatis the sonne of Hereules, and of a certaine

woman of Celtica, it is inhabited of many forts of people, and lyeth very farrel Northward, and therefore so cold in the winter, as all their waters be frozen ouer, and the ice so exceeding thicke, as whole armies with horses, chariots, and municion may safely palle ouer the riners without perill. Galatia hath many great riners running through it, some taking their beginning from deepe standing pooles, and some from springs issuing out of rockes and mountaines, whereof some disburthen themselves into the Ocean, as the Rhene, and some into the sea called Pontus, as Danubius, and some others into the Adriaticke sea, as Eridanus, which is also called Padus or Po, and all these ri-

By reason of this violent coldnesse, the countrey is veterly and altogether destitute both of oyle and wine, in stead whereof they make a certaine drinke of barley,

fraw be throwne vpon the ice for flipping.

uers be so congealed and frozen over all winter, as all passengers may securely go over them, especially if chaffe or

Galatia why so salled.

which they call Zitum, they vie also to drinke a certaine water or meath wherein they wash or steepe their honey combes.

They take great delight in drinking wines, buying it of merchants, and drinking it without putting any water to it, and they be so weake brainde, that a little of it will ouercome them, and make them drunke; and then they be either lion drunke and fall a raging, or swine drunke and goe to sleeping: This their inordinate desire of wine maketh many Italians, in hope of gaine, to bring it vnto them both by water and by land, and they bee so greedie of it as for a measure of wine called Amphora, they will sell one of there owne sonnes to make a page or wayting boy of.

Siluer there is none in Galatia, but gold in great aboundance, and that so naturally, as when the rivers that slow out of hils exceed their bankes, and ouer-slow the meadowes, they leave behinde them upon the grasse, a golden sand, or gravell, which beeing afterwardes tried and forged, and the pure gold severed from the drosse, both men and women vie it to addorne themselves withall, making thereof bracelets, ringes and chaines all of massic gold, whereof they we are great store, guilding their brest-plates, curets, and armor with gold also.

The richer fort observe a ceremony peculiar to themselves, & withal very strang, which is to skatter gold vpon
the slowers and pauements of their Churches, which they
offer as an oblation vnto their gods, and it is strang to
see, how that the common people (notwithstanding
they bee couctous and greedie of gold) bee so zealous
and religious, as they will not once offer for to take

vp one peece of that gold fo carelelly disperced abroad,

or fo much as touch it.

The people of Galatia be tall of stature, fost skind and pale of complexion, and though their haire be naturally red, yet will they feeke out meanes by art, to bring that naturall collour to a deeper die: they curle and frifzell their haire with a curling pin or crifping wire, casting the lockes of their fore-heads behind them on their shoulders, fo as at the first fight, they looke like boies, Satires or wood gods, vfing fuch art in making their lockes bufhy and thicke, as they differ but little from horfe-manes: some of them shaue their beards, and some suffer them to grow long, and especially the nobility, who doe not so much as cut the haire of their eye-lids, and for their beards they fuffer them to grow in fuch a length and breadth, as the will almost couer their bodies, so as they can neither eate nor drinke, but that the meate will sticke in their beards, and the drinke trickle downe as from a conduit pipe.

They eate their meate fitting, but not vpon ftooles and formes, but vpon wolues skinnes, and dogges skinnes cast on the ground, and they bee attended by little boies, hauing their fiers made close by them, wherewith they boile androst their meate, and ever the best men eate the best meate, as the Poet writeth, that the greatest honor was by the nobles attributed to Aiax, whe he ouercame Heltor in fingle combat. Such meate as they have, they wil give vnto their guests, but they will first know the cause of their comming. And their manner is when they have filled bellies to fall a brabling, and oftenrimes vpon light occafations they will fight very desperatly, for so naturall is their inclination to wrangling, as it is growne into a habit . This opinion of Pythagoras is crept in amongst them, and by

by most of them plainely maintained, that the soule is immortall, and that after a certaine time that it is departed out of the body, it goeth into an other, and therefore fome of them will write letters, and cast them into the pile of wood prepared to burne the dead body, as though they should read them when they bee dead: When they trauell, and when they fight they bee carried in Chariots drawne with two horses, having one to sit before the waggon to guide the horses, and an other to goe by to drive them; and when the battaile is begunne, they first incounter their enemies, by casting darts from their Chariots, and when their darrs be spent they alight from their Chariots and fight on foote: And some of them be so desperate and carelesse of death, as they will fight naked: Their watch-men and gard for their bodies be the porest fort of freemen, which they vie also for waggonners and . to carry their shields, and their place is to goe in the fore-front of the battaile, prouoking and challenging the hardiest and stoutest of their enemies to fight with them hand to hand, ever shaking and brandishing their naked blades, the more to terrifie and daunt their foes; and when any captaine or common fouldior behaueth himfelfe valiantly, and atchieueth any notable victory, they cease not to extoll and commend both him and all his. ancestors, giving vnto every souldior commendations due for his valour and merits, and detracting from the acts of their enemies, as base and contemptible, though neuer fo worthy of honour.

They cut off the heads of their vanquished enemies, and hange them about their horse-neckes, besprinckling and goring with bloud their spoiles, armor and furniture; and then giving them to their servants, who set them as

fignes

The manners and customes

LIB.3.

356 fignes of conquest ouer their maisters gates, with as much exultation and triumph, as many doe the skinnes and heads of wilde beafts they have taken in hunting : but if they happe to vanquish any noble men, they cut off their heads, and spice and season them with sweete spices, diligently preferuing and keeping them in bags and cases, to shew them for a vante to their guests and strangers, and after fell them for a trifle to their parents, children or other friends to keepe as a memorall.

The Galatians garments(to make them feeme terrible) be of skins with the haire on & vnfhorne, these garments bee of fundry collours, and by them called (Braccas) they weare also cassockes or short clokes, stripped or rayed either with gold, or fome other thing and well lined, and thicke for winter, but against summer they have them flender and thinne, they vse also thicke earthen vessels

distinguished with flowers.

290,318

Their warlike weapons and armor belong shields, proportionable to the stature of their bodies, and trimmed according to every ones feueral device, for some have the shapes of beasts figured in brasse, and set on the tops of their shields, which is both an ornament to the shield and a defence for the bodie : their helmers bee all of braffe decked with more brauery then their shields, vpon the crest whereof standeth either some hornes, or else the picture of some birde or beast: they have trumpets in like manner, but very ill fauoured ones, and fuch as yeeld a rude, harsh and vntuneable sound: some of them weare iron brest-plates, and some other againe no other armour but what nature affoordeth them, go-Ing naked and wearing long two-handed fwords guirded to their right fides with chaines or girdles of braffe,

fome

fome we are flort coates trimmed with gold and fome file ner girdles and their dattes which off yith in the wars and cal lances, have iron pikes above a cubit long and two handful broad, and their fwords bee almost as long and as big as hunting stanes, or bore speakes, whereof some be freight and tome crooked a beeing very fix both to anov their enemies, as also to dig & make holes in the ground In countenance they bee terrible and auftere in speech grave and feuere, their language is breefe and obscure, and for the most part carrying a double dence and doubtfull understanding: they be great boulters of themselves and dispifers of others, menacers, braggarts and detractors, proud and puft vp in their owne opinions, Thatpe-witted and learned withall: They have a corraine manner of Pocts of Musitions which they dall (Barde) that fing vato Organs and winde Inflouments, as others doe to the Harp. or Lute, prayling some in their fongs and somets and disprayling others : but those that beb of greatest estimation and honour amongst them, beethe Philosophers. which they call Saronide : Diuyners and South faiers bee also there in great request, and highly honored and obeyed of the common people; chefe by their forceries and facrifices) foretel things to come, ving (when they confult of any weighty affaires) a ceremony most horrible and execrable, and almost incredible, for they cur a mans throate with a fword, and when he fainteth, they judge of future events, both by his falling and fincking downe, as also by ripping up his members, and opening his intrals and bowels, and by the effusion of his bloud, A has gone

And they will never offer facrifice without some one of these Philosophers, supposing that no sacrifice can bee acceptable; walesse it bee offred by some of those nature ferchers beeing (in their opinions) men most necre to the Gods. And their Poets be of such revenence and estimation, as when the battaile is set in array, their swords drawne, and their darts throwne, if any of these Poets aproach necre vnto the battaile, the whole hoast, yea and the enemy himselfe, will at his comming abstaine from fight: so as even amongst these tude and barbarous people, anger will yeeld to wisdome, and Mars give

place to the Muses.

The Galatian women be equall vnto the men both in ftrength and bignesse of body: there boies be for the most part white, and old men carry a very graue and fatherly aspect: The Galace that dwell under the North-pole and be neerest vnto Scythia, and therefore more barbarous then the other, are faid to feed on mans flesh; like vato those that inhabited that part of Britany called Iris. These Northerne Galatians, through their courage and cruelty, are reported to be those people, that once overrun almost all Asia, and were called Gimmerij, and are thought to be the very fame that afterwards by corruption of the name, for Cimmerij were called Cimbri : they line after their old accustomed manner by rapine and stealth, little regarding such things as they have of their owne, for the great defire they have to steale and filch from others.

And these Galatæ be they, who (after they had sacked Rome and spoiled the Temple of Appallo at Delphos) subdued and made tributary unto them a great part both of Europ and Asia, writerly ruinating many Kingdomes, and possessing their lands: for those that came into Greece, easied that part of the country they inioyde there, Gallo-Gretia, or the Region of Galatia in Asia the leffer. It is bounded

Gallia.

bounded on the East with Cappadocia, and the riner Halis , with Afia and Bythinia on the West, on the South lieth Pamphilia, and Pontus Euxinus on the North : But those Cimbri whereof now wee speake, were people of an intollerable cruelty, ving fuch blaphemous and impious ceremonics, in their facrifices of their gods, as is frang and incredible for they had ener following and attending ypon their hoaftes, certaine women priefts that were very skilful in diamations, the haire of their heads was house and gray, and their garments, white, and they had under those white gownes yellow smockes made of fine linnen, and clasped together with brazen buttons or copper elaspes, they had girdles about their waftes and went bare-footed a and if any captives were taken and brought into the campe sheywere incountred by thefe the priefts with their naked blades, and by them lug d and drawne vpon the ground vnto a place where flood a brazen pot or kettle consyning twenty Amphora's ouer which flood a pulpic or high feare, where into they would nimbly afcend, and take the captive vp with them, and there cut his throate ouer the caldron, and euer as the bloud distilled and range into the kettle, they would pronounce their prophelies : of fome they would rippe the bellies and bowell them, prophefing by their intralls of their successe in the warres : And every fift yeere they would facrifice one of their owne people, that was guilty and condemned of some crime, by fixing him quicke vpon speares or stakes : and all the beasts and carraits that they tooke from their enemies, they would kill and flay as well as the captines, and either burne them you piles of wood oppur them to death by some other kinds of torture, and the Cimbrian women as they were very beautiful

beautifull and goodly women, fo were they maruelous luxurious and wanton: There beds were beafts skinnes laide vpon the bare ground, vpon which when they flepr, they would have vpon each fide of them, an excubitor or watchman: there carts also when they had any warres were concred with skinnes, whereon they would labour and strike so hard, as they would make a horrible and ill fauored noyle and clankering : But their impudency was of all things most admirable and odious, for they fo far exceeded the bounds of modeftre as they would offer their naked bodies to men in the open freetes, esteeming it no fault, but rather contleming those for dustards and fainte-hearted cowards, that should refuse their offered faurours : Valertus Maximus reportech, that the Cimbri and Celtiberi would exult and reloyce when they were in the warres, because if they died there their ends were honourable and happie, but if they languished in any difeafe I they would lament and bee forrowfulk accounting that kinde of death as bale and reprochfull.

bloud defined the ancient coffee of the state of the state of the state of the world with brond or their properties and bowell them, proporting by their states and bowell them, proporting by their states and bowell them.

CAP: 122.

The bounds of Gallia.



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ALLIA a broade Countrie of Enrope, is scienated between the inner French sea and the Britaine Ocean, the riner of Rhene, the Alpes and the Pyrenean hils. The Pyrenean hils include it in voon the West and the Britain

Ocean

Ocean vpon the North: vpon the East lieth the river of Rhene, which inuironeth as much of France from the Alpes to the Ocean, as the Pyrenzan hils doe from the inmost to the vttermost sea, and vpon the South it is inclofed with the Narbon fea: It is called Gallia of the whitenesse of the people for (gala) in Greeke signifieth milke, Gallia whyse All that part of France which is called tonfa or togata Gallia is also named Cisalpina, and is comprehended within the limits of Italy, and all that part which is called Transalpina, or France beyond the Alpes, is surnamed Gallia Comata, and is by Historiographers devided into The division of three Provinces, of the three forts of people that inhabite France. therein (to wit) Belgica, Celtica and Aquitanica, which three Provinces be thus bounded and limitted: Belgica is all that Country which lieth betwixt the rivers Scaldis and Sequana, from thence then to the river Garumna is the Province of Celtica, which is all that which is now the countrie of Lyons, and from that againe vnto the Pyrenæan hils, is the country of Aquitanica, once called Armoties : Augustus deuideth France into foure parts, by adding to those three the Province of Lyons: And Ammianus maketh many subdivisions, by distributing the country of Lions into two parts, and Aquitanica into two parts. Braccata Gallia which is also called Narbon, was so called of a certaine fashion of mantles or bree The severall ches called Braccæ which by them were much worner Gal-Gallia Belgica. hia Belgica which adjoyneth vnto Rhene, speaketh for the most part the Almaine tongue, and comprehendeth many provinces, as Heluctia, Alfatia, Lotharingia, Luxenburg, Burgundy, Brabant, Gelderland, Holland & Zeland, all which may bee more rightly accounted part of Germany then of France, but that the river of Rhene hath devided

wrongs:

it from Germany : And furely I fee no reason why hils & rivers should limit & bound Kingdoms, but rather the language and government, and that each Country should extend as farre as his owne proper language is spoken. The Romanes called the people of Gallia by one generall name Celtæ, after the name of their King, and Gallate of Galata his mothers name : but they bee now called Franci and Gallia France, of those people of Germanie fo called by whom it was al fubdued, as Bapt: fa Mantuamus writeth in his booke intituled Dionysius, and Anthonius Sabellicus in his third booke of the tenth Encade. The Dictator Cafar faith that the French men doe differ much among it themsclues, both in language, lawes and institutions, and that many things be common to most of them, as to bee factions, which is a general afperrion not only vnto Citizens and Burgeffes, but in private families alfo, for every one as he excelleth others in wealth or wifdome contendeth to have the fourrainty, and to advance his owne faction, coueting to have all things done by his owne direction rather then by others, though as wife & wealthy as himself: an other institution they have very ancient and grounded upon good reason, that is, that the common people should hue in security and not bee iniured by the nobility, for but for that, there is no country in the world wherein the clownes live in greater contempt and flauery then in France, for there was held little difference betwixt them and flaues, being neuer called to any publike councel but opptessed with tributes, or constrained to lend their money without fecurity, ir fo much as they were content to retaine to noble men and gentlemen, yeelding themselves as slaves and bondmen vnto them, only to bee freed from other mens extortions and

The French men a factions people.

wrongs : There were two forts of men that caried most e- The office of stimation amongst them, which were the Equites and the the Draides. Druides, some likewise did attribute as much honour to Poets and Prophets, as vnto the Druides, for that the Prophets bended their whole courses to finde out the caufes of natural things, & the Poets wholy imployed themselves in praises and poems : and all these were by Cafar called by the name of Druide: These Druide had the charge and overlight of al facrifices both publike and priuate, their function was also to expound and interpret their religion, and to instruct and bring vp children and young men in learning and decipline, for the affemblies and troupes of such youth were much accounted of to them was committed likewise the disciding of controuerfies, the bounding & limitting of mens grounds, & power to punish offendors by death, torments, or otherwise, and if either private person or Magistrate offred to withstand or gainfay any of their decrees, or refused to stand to their awarde, they would interdict and forbid him to come to their facrifices, which amongst that people was the greatest punishment that could bee inflicted: The Druides shunned the communication and company of all men, least they should bee polluted, and no one could have iustice, or bee honoured and reverenced according to his place, dignity and deferts, if any of these Druides were against it.

They had one that was the gouernor and Arch-prieft ouer them, who bore the chiefest sway, as head of the whole order, and euer as one of those prouosts or gouernors died, an other was elected in his roome out of those Draides, either by worthinesse of person or plurality of voices. This councel or Senate of Druides affemb-

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led at one time of the yeere at Lyons, which is about the middle of France, and there they kept their Sessions for the hearing and determining of all controversies that were brought before them from al parts of the Country, which kinde of Judgement, and establishing of lawes and statutes was afterwards received amongst al the nobles & commons of France(the superstition beeing first brought out of Britany) and by them called the Parliament, of which I will speake more hereafter. The Druides were exempted from the warres, and had immunity from tribute, and whosever addicted himselfe to that kinde of profession must learne by heart thousands of verses, year so many as some of them spent twenty yeeres in conning verses without booke, nor was it lawfull for them to commit any thing to writing, that belonged to the knowledge of that science, for that they avoided all meanes that might either bee a helpe vnto their memories, or anywife concerne the authority of that discipline, and also that their idle superstitious rites might not bee laide open to the common people : and yet all other forts of Gaules and theinfelues in all other matters, both publike & private, vied at that time the Greeke character: The Druides beleeved and preached the immortality of the foule, & that after her departure out of one body, shee remooued into an other, by which means al feare of death being taken away, they were more hardy and venturous to vndergo al dangers.

They would reason and dispute much of the stars and of their motion, of the magnitude the worlde and sytuation of the earth, and of the natural causes of things, and power of their prophane gods, they held a position likewise that the world was eternall

and

and that the elements of fire and water pretrailed one 2. The Equites, gainst an other by sumes: An other fort of religious of people. persons and which were most denoute of all others, were those they called Equites, and they, when they fell into any dangerous disease, or any other perill of their lives, would offer for the recovery of their health, or anoiding of imminent danger, a humaine facrifice, which facrifice must euer bee solemnized by the assistance of some one of the Druides : Some others of that feet had great huge Images made hallow and coucred with twigges, into the concauity whereof they would put men alive, and then fet fire about the Image vntill all were confumed away.

Rushands ban porper to bil their wines.

The punishment inflicted upon theenes and offenders, they effected most gratefull and acceptable to their gods, and all those ancient Gaules held the god Mercury in great veneration, as first founder and inventor of all arts and misteries, the chiefe guide and conductor in all their trauels, and very propitions vinto them in trafficke and trading. All the spoiles they tooke in the warres. they vowed and confecrated unto Mars for their victory obtained fo as in many Citios you might fee great heapes of warlike spoiles laide together, and if any one fole any part of the prey to his owne purfe, hee was feuerely punished.

The Gaules perswaded themselves that they were the of fpring of Plate the god of riches, and therefore they celebrated the beginning of their feafts the night before the feast day, supposing that night to bee consecrated vnro Dis : The men suffered notabeirehildren once to come into their fights, before they were growne to mans & flate, that they were able to manage annes, holding it

The Equiec an other for

unfitting and absurde, that the some while hee is a childe should approach neere the presence of his father: The husbands looke how much money they received with their wives in portion, so much did they adde unto it out of their owne stocke, and all the increase that came of that coune, was reserved and kept for him or her that was furniver.

Husbands had power to kil their wives.

The husbands had power and authority of life and death, as well ouer their wives as over their children: and if any mans wife were convicted of witch eraft or forcery, the was put to death by her husbands neighbours and friends, either by fire, or by fome other greeuous torments: In their funerals, all those things which the deceased person held deere vnto him in his life time, yea the beasts be loved best, were burned with him; and not much before the Country was conquered by sulius Casar, their servants, and retainers were burned with their Maisters dead bodies.

In their Cities (which were maruellous wel gouerned)
a few of the most worthy and substantialest men amongst them, ruled the rest, basing at the first one chiefe
ruler over them, who continued his office for a yeere,
and in warres they yield likewise to appoint one to take
the charge and command ypon him of al matters belong-

ing to the warres.

If any primate person heard anything spoken by strangers touching the common wealth, they were to make report thereof to the Magistrates, though some things they might conceale without danger. It was not lawfull for any one to innece anything in secret of the common wealth but in publike places, and her that came last into the councel-house was put to death. If any factious

fellow raised any tumult of mutiny, there was sent vinto him an officer with a sword in his hand ready drawne, to proclaime silence, and if hee desisted not at the second or third proclamation, the officer would curtaile so much of his cloake or cassocke (thereby to put him to disgrace) as the remnant that was lest would serve him to no purpose. The chiefe Magistrates had golden maces carried before them, they wore chaines about their neckes and bracelets on their armes. The common people wore short cloakes, and in steed of coates a loose garment slit on the one side, that would scarce couer halfe their buttocks: their wool is very rough, long and shaggy, so as their cassockes they called (Lene) were marvellous rugged and hairy.

They tooke great delight in trimming & dreffing their haire; They be tal of stature and for the most part pale of complexion, and their armor and weapons are answearable to the proportion of their bodies, for they wore long swords hanging at their right sides, and long shields proportionable to their speares, wherewith they might court their thighes, some of them also had bowes and were very good archers, but yet they vsed shooting more in sowling and birding, then in the warres, and sew of them would

goe into the field either with flings or clubs.

They lay voon the ground and eaterheir meate fitting voon straw, the substance of their meate was either milke or stess, and especially hogs stess, for they have such store of swine feeding in their fields, and so large, so strong, and so swift, that strangers that know not their nature, are as searefull of them, and in as much daunger as if they were wolves. They have sheepe in as great aboundance as swine, whereof when they bee fed and

Bb 4

powdred

powdred they fend many to Rome and divers other parts

of Italy and there fell them.

Their buildings & dwelling houses were made of wood in proportion of thels, beeing very large with many fpars or rafters. They bee naturally cruell and simple withall, and in the warres more valiant then politike, and much more addicted to follow the warres then husbandry: The French women be exceeding fruitful, in fo much as Gallia Belgica alone, fent vnto the warres at one yoyage, aboue three hundred thousand fighting men: when they have had any victory they bee wonderfull ioyfull, and as much amazed after an overthrow: Their custome was when the battaile was ended and the fouldiors departed the field, to cut off the heads of their vanquifhed foes, and to hange them at there horse neckes, and fo to carry them home, and there to slicke them youn poles, for a spectacle vnto others. But the heads of worthy and renowned fouldiors (if any fuch were flaine) they would feafon with odors of Cedar tree, and keepe them for strangers to looke vpon, not suffering them to bee ranfommed for their weight in gold: The ancient Country guile was to weare chaines of gold, bracelets and garments spangled with golded in ast

In their Dininations their manner was to strike a man (ordained for that purpose) vpon the backe, and then by his imparience and manner of affliction in his death to Judge of surrecents. They had other forts of humaine facrifices also, for some they would shoot to death and then hang them vpon gibbets within their Temples, and some of them would make a great huge Image, and put therein men, wood, sheepe and diners other forts of cat-

taile, and to facrifice them altogether, him as partitioneds

powdred

The

ceremo-

The Frenchmen by reason of their cominals labour. and exercise, were wont to bee very macilear leane and lanck belived, for they were fo carefull to auoyde all painpering and exceffe, that if any young mans belly did out growhis girdle, he was openly punished no significant

But at this day the French-men by reason of their com! The latter cu. merce, convertation, and continuall acquaintance with flomes of the the Romaines, are greatly altered from what they were, and their manners much bettered for they beenew moft ardent professors of the true Religion, and all onder the gouernement of one Kingth Their marriages be folening zed after the Italian rites: they be very Audious in all the liberall arts, and in divinity especially, which is well demonstrated by the great multitude of Students in the citty of Paris, which is now the most famous and renowneds Vniversitie in all Christendome. I mait and is alool atom

The lawes in France be executed by Magistrates, but infituted by the kings: their horimen in time of warres go al in complear armor, and their footmen in light harneffe: they hade many good archers that shoote well in long bowes, and their bowes be not made of Cornell trees like vnto their bowes in Scythia, and in all the East countrey, but of Yew or some other hard wood: their Ordinance is caried along with their armies in carts, & they fight more rather in order, one seconding another, then in troupes, & with more courage & crueky, then skil or policy, although their cunning be sufficient to manage their military businesses. Their Embassadors to denounce wars, or treate of peace, they call Heralds, who bee loyall fubiects to their Soueraign. The French-men be very religious, their Bishoppes of mighty power and dignitie, and all the Clergie in general of high reverence & veneration: in their divine

The Rome

ceremos

ceremonies they vie much finging, by reason whereof the studie of mulicke is in a manner peculiar to that nation: Their fashions in their apparell and shooes be much altered in our age: for (layth Sabellicus) when I was a boy, all the Courtiers and Gentlemen of France (the Clergie only excepted) wore short cloakes with seeues, that would hardly reach to their mid thighes, pleated from the top to the bottome, and stuffed or quilted about the shoulders. Their hooes were tipped on the fooutes with thin horns, halfe a foote long, such as are pictured in arras and tapefiricand their bonness which they called (Bireta) were high and sharperowards the Crowne: but all these auncient fashions be now laid away, and new fangles invented : for the shooes they now weare be broad-noted, (like a Beares foot) and natrow heeled, and their garments bee much more loofe & long then before they were, reaching down to the calues of their legges, with loofe fleeues flit on one fide, and laced all ouer with face of divers colours, fet on lattife-wife: their hats bee for the most part redde and very large, but their bonners called (Bireta) bee much bigger then their ordinary hats, and very vnfitting for their heads; butotherwise, were it not for these vnhandsome hats, no nation could compare with them for neatnesse and gallantnesse in apparell. And now of late yeares their maner of attire is much imitated by the Italians, who do wholly follow the French fashion, manifestly presaging thereby what afterwards came to paffe. The women be not fo variable & fickle in following every new fashion, as the men be, but keepe their old fashion still. Baptista Mantuanus in his booke intituled Dionysius, maketh a description of France to this effect: iting it bas rowed vid air le aggent

Acceeral of high retterence & venerations in their digine

They

Of all the parts of the Vninerse, saire France is not the least,

A wide, a large, and spations land, and equalso the bost:

It east-ward iones to Italy, and nost-ward unto Spaine,

And compassed upon the South with the inge Ocean maine,

And whelly bounded on the north with simon river Rh i e.

With men beasts, and all sorts of graine this land doth much abound.

The earth is fruitfull, and he agre is what some, sweet, and sound,

Not p stred with such pysonous be sits as is the Lybian coast,

Nor like the Hyperborean hils still mantled or e with frost:

It is not fryde like Indiapale, with Phobbut scorching brames,

Which barren makes the fattest fields; in whom see so rads his gliams,

Nor is there such extreams sharp: celd; nor such perp, tuals night;

Nor doth their land by soakt in fences, like unto Aegipts soyle,

But comp, rate heate and moyst doth yeeld inc east with little to le.

And alitle after the fame Author fayth: 11 20

The Ganls a e of a fiery mind, and of complex ion white. Which is the cause they were so cald, as diners Anthors write: Nature beheld the Paphian Queen when she vane the mibris ben. Whereby of colours we ise and red a pe feet union grew. In dancing places, and pleafant ver fe confift their chiefest iones, Most prone they are to banquetting, most prove to Venus tores: Tet be they zealous tomards their God, and for they are free boine, Tabase bemselves with servitude, beir haughty minds descorne: No ling, nor hypocrific can harby in their breft. But I ke free men, fo free of speech, all rudones they detell To bunt fish, finle, the fields, and flouds, and hils they often haunt : Long wars bath fo inured them, no foestheir minds can daunt. Their chiefft deli he is barbed horfe, wi h yer king four to gall, Bowes speares, shelds swords, and Brigandines to them are naturall. By day to suffer heate of Sunne, to watch in fields all night. To beare huge armor on their backes, amid their foes to fight. To run through dangers fronds and pikes, toppofe themfelnes to death For king or kin or country deare to spend their dearest breath.

Capricorne vuleth in France. They much delight, and shere in thinks their henor most doth stand.

And for the Gonte (if stars spinks truth) is rater of their t sid:

From's insluence (if we so may sud e) this is th'effect insues,

Awarering heart, unconstant brest, mind greedy still of newes.

The Parlament of France.

I thinke it not amisse in this place to make some description of the Parlament of France, which is the worthings commendation, and greatest ornament belonging to the Court of France, by whom, or from whence this court of Parlament was first instituted and derived I can gather no more certaintie by writers than I have signified before, that by all likelihood the Druides were the first authours thereof, and that it hath continued ever since, though now much differing from what it then was: for the Parlament (as the Councell of the Druides before) was held yearely at Lyons, at times appointed by the King in this manner:

They affembled thither fro each several city of the Prouince, all such as were skilfull in their lawes and customs,
(beeing thereto chosen aforehand) to do equitie and iustice vnto all that would bring their causes before them by
way of appeale: but because this institution was at the first
vncertaine, and not well settled: the seate of this Court of
Parlament was afterwards translated from Lyons, and is
now established at Paris, and certaine sudges appointed to
heare, and finally to determine all appeales what sever: of
these sudges there be source score which have annuall stipends out of the Kings Exchequer, for their better maintenance. They be divided into source Courts, and every
Court above other, and each hath his proper Presidents,
or chiefe suffices.

In

In the first Court or Chamber (as they call it) fit foure chiefe ludges or Presidents, and thirtie Councellors or Affiftants, and these heare all complaints, controuerfies, and delayes, and fet downe what is Law in euery cafe; and if the matters be light, or lately begin, they end and deter. mine them. In the fecond and third Court or Chamber fit in each eighteene, whome they call Aquati, as having equall authoritie, and these be called Councellers of Inquests & Inquisitions, because they have the chiefestroke in Inquifitions and verdicts; and of them, some be lay, and fome Clergie-men, and each of these chambers or courts hath foure Presidents: These when they have set downe their opinions touching any matter in question, some one of the Presidents at certaine times appointed, delivereth. their sentence to the first Court of Parliament, which is there by them fo ratified and confirmed, as no one can appeale from it; and he which is found guiltie before them, must pay vnto the Courts three-score pounds of Tours weight; and some are adjudged to pay more, according to the quality of the offence but if the party fo condemned thinke, that his cause was not well understood and discussed, and that he had some injurie done him, thereby receiuing some losse or hinderance, hee may bring the matter (thus crazed by mit information) againe into question before the Judges, but it shall not be heard, vnlesse he pawne and put into their hands, an hundred and twenty pounds to stand to their censure.

The fourth Court is the Court of Requests, and is kept by the Masters of the Kings pallace, or Masters of requests and supplications, and none shall have their causes heard there, but only the kings servats, or such as have some priuiledges from the King, and they shall not be molested in

other

other Courts: of this Court there be onely fixe Iudges, & it is lawfull to appeale from them to the Parlament. If in handling controuerfies any great difficulty arife, it must be decided by the assembly of all the Iudges and Councellors of every Court together, which happeneth oftentimes in matters proposed by the King, touching the government of the Commonwealth: for no law can be throughly established without the consent of this Senate or Parlamenthouse.

In this Parlament the Peeres of France, and other masters of Requests that be the kings fauorites, may sit as assistants vnto the Iudges, and their places be next vnto the Presidents of the sirst Court or Chamber: but all matters touching the king, or any of the Peeres be defined and determined by the Peeres themselues, and the Iudges of the first Court.

The 12. Peeres of France.

There be twelve chiefe Peers elected out of all the Nobility of France, whereof fixe be spiritual men, & fix temporall: the spiritual Peeres be the Bishop of Rhemes, the Bishop of Lavdunum, and the Bishop of Langres, (which be called Episcopi Duces, or chiefe Bishops) the Bishop of Beuvois, the Bishop of Noyon, and the Bishop of Challons, (which be Episcopi Comites, or secundarie Bishops:) The fixe fecular Peeres be the Duke of Burgundie, the D. of Normandie, and the Duke of Aquitanta, (which bee chiefe Princes or Arch-dukes) the Duke of Flanders, the Duke of Tholoufa, and the Duke of Campania, which be fecundary Princes.) These twelve (according to the opinion of Robertus) were first instituted by Charles the great. who taking them with him into the warres, called them his Peeres, as having equall power in affifting of the King. and they were ever present at his coronation, and yeelded obediobedience to no other Court but onely to the King, and his Court of Parliament.

And these be the ancient and later maners of the Gauls and French-men, and their customes most worthie of memorie.

> Of Spaine, and of the manners of the Spaniards.

> > CAP. 23

PAINE, the greatest country in Eu-Thecommen. rope, is situated betwixt France and Af- dations and fricke, and bounded with the Ocean feas and ber bounds and the Pirenæan hils: It is comparable Leto any other country, both for fertilitie of foyle, and aboundance of fruites and

vines, and so sufficiently stored with all kind of commodities, that be either necessarie or behoofull, as it affordeth great part ofher superfluitie to the city of Rome, and all Italy ouer. If you require gold, filuer, or pretious stones there they are in aboundance, if mynes of Iron, and fundry other mettals, you shall find no defect; if wines, it given place to none; and as for oyles, it excelleth all other nations of Europe: besides that, they have such store of falt, as they never boyle it, but dig it out of the earth in full perfe-&ion. Yeathere is no part of their ground (be it neuer fo barren) but it yeeldeth increase of one thing or other the heare of the Sunne is not there so violent as in Affricke. nor be they toffed with fuch continual fromes and tem. pestuous winds, as France is, but there is an equal tempe. rature of the heauens, and wholesomnes of the ayre over

all the Region, it beeing greatly wasted with marine winds, without such soggie mists and insectious exhalations as proceed from sennes and moorish grounds. There is great plenty of hempe, staxe and broome, the pill or skin wherost server that to tye vp their vines: and it affordeth more vermilion then any other countrie besides. The currents of their rivers be not so swift and violent, as they thereby become hurtfull, but gentle and mild to water and manure their fields and medowes, and the armes of the Ocean sea which adiogne vnto them, affoord great store of sish: and yet for no one thing was Spaine more commended in times past, then for the swiftnesse of their horses, whereof grew this siction, That the Spanish horses were conceived of the winds.

Spaine taketh her beginning at the Pyrenæan hilles, and winding by Hercules pillars, extendeth to the Northerne Ocean, so as all places contained within that compasse, may justly be faid to be of Spaine. The breadth of Spaine, (as Appianus writeth) is fen thousand stadia, & the length much answerable to the breadth : it soyneth vnto France only at the Pyrenean hils, and on al other fides it is inclofed with the fea: it is diftinguished and knowne by three names, Tarragon, Bethica, and Lufitania: Tarragon (the chiefe citties whereof were called Pallantia, and Numantia, now called Soria) at the one endioyneth vnto France, and vnto Bethica and Lustania at the other : The Mediterranean sea runneth by the South-side thereof, and vpon the North it lyeth opposite to the Ocean : the other two prouinces be divided by the river Anas, fo as Bethica (the chiefe citties whereof were Hispalis and Corduba)looketh West-ward into the Atlanticke sea, and into the Mediterranean vpon the South: Luftrania lyeth opposite onely to

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the Ocean, the fide of it vnto the Northerne Ocean, and unto the Western at the end: the city Emerita being once the chiefe Cittie of that Province.

Spaine was first called Iberia, of the river Iberus, and af- Spaine why fo ter that Hesperia, of Hesperus the brother of Atlas, and called, laftly, it was named Hispania, of Hispalis now called Sibilia. Their bodies beevery apt to indure both hunger and labour, and their minds euer pre, ared for death: they bee very sparing and strict both in their diet and every thing elfe, and they be much more defirous of warres then of peace. So much, as if warres be wanting abroade, they wil grow to civill diffention and home-bred garboiles among themselves: They will suffer torments even vnto death, rather than reueile a thing committed to heir secrecie, hauing more care of their credits, and trust reposed in them. then of their lines. They be maruellous nimble and swift of pace, and of an viquiet and turbulent disposition: their horses be both speedie and warlike, and their armes more deare vnto them then their bloud.

They furnish not their tables with daintie and delicate meates, vnleffe vppon festivall dayes, and they learned of the Romanes (after the second Carthaginian warres) to wash themselves in cold water: but for all this in so many ages as have passed since their first originall, they never had any notable or famous Captaine, that euer atchieued any great Conquest, but Viriatus onely, and hee indeed held the Romaines in play some ten yeares with variable successe of fortune.

The women dispatch all businesse both within dores and without, & the men imploy themselves either in wars, or to purloyning & stealing from others: they weare short black garments made of rough woll like goats haire: their shields

or bucklers which they wie for their defence in the warres, be little ones made of nerues and sinewes, which they will weeld with such agilitie, as they avoid all dangers both of darts, arrowes, and hand-blowes. Their darts bee all of I-ron and crooked, their helmets of brasse and crested, and their swords of Iron, and as broade as the palme of ones hand; wherewith in a troupe or croude, they will make

great flaughter.

They have a deuise to make Iron very tough and ftrong for weapons, which is, to beate and hammer it into thinne plates or sheetes, and then to lay those sheetes in the ground fo long, till the weakest of the Iron bee rusted away, and none left but what is maruellous pure & ftrong, and of this they make their fwords, and other weapons for the warres, which be fo substantial and good, as neither shield nor helmet can withstand them, but that they kill all before them: and of these swords every one commonly carrieth two. Those which have any regiment in the camp, after they have escaped the conflict on horsebacke, forfake their horses, and helpe the footmen, they will fling their darts a great way from them, & that with great skil, & they will indure the fight a long time, & their bodies be so nimble and quicke, as they can eafily fly from their foes, and fet vpon them againe as occasion is offered They be so defirous of wars, that for the least cause that is, they will swarme together by troupes, and sing for joy when they incounter their foes.

In peaceable times they practife finging and dancing; for which exercise they be very light and active: towards their enemies and evil persons they practise great cruelty, but to strangers much bounty and humanity: for they bee fo forward to intertaine strangers and travellers, as they

will every one strive to exceed other in courtesse, with a kind of emulation, esteeming those most worthy of bonor and in greatest favour with God, that have most strangers to accompany them. The women weare yron chaines or iewels about their neckes, with crooked or bending crests, that compasse the head from the necke behind over the crowne, and so hang downe vpon their fore-heads, vnto which they fasten their veiles when they please to maske their faces, which they account a great ornament vnto the.

In like manner in some part a little frake of a wheele copasseth their heads, and is bound to the finewes in the hinder part of the head, and reacheth downe to the lappes of their eares, waxing by little and litle, sharper and narrower towards the top. Some shaue off all the haire of the forpart of their heades, and some others have a pillar of a footlong, standing vpright vpon their foreheads, to which they fasten their haire, and then couer it with a blacke cap or bonner. They feed of divers fores of flesh, and make drinke of hony, whereof the country hath sufficient flore, and fuch wines as are wanting in their owne, are brought vnto them out of other countries : and although they bee very neate and cleanly in their diet, yet is it strange to see, what a beaftly and filthy custome they generally obserue, which is, to wash their whole bodies, yea and to rub their teeth with vrine, accounting it very good and wholesome for their bodies. But (to omit nothing that may bring vs to a perfect knowledge and vnderstanding of the country) all the Region now called Spaine, was heretofore divided into the further and nearer Spaine; the nearer Spaine is that which is now called Tarragon, extending to the Pyrengan hils: & the further Spaine by reason of the length, is divided into two Provinces, Bethica, and Lustrania: Cca Spaine The manners and customes

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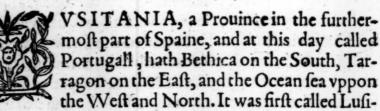
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Spaine also was once divided into five kingdomes, which were, Castile, Arragon, Portugall, Navarre, and Granata.

Of Lusitania, and of the auncient manners of the Portugals.

CAP. 24.

The bounds of Portugall.



tania, (according to Pliny) of Lusus the father of Bacchus,

and Lylahis luxurious and dissolute companion.

Of all Spaniards, the Portugals bee most valiant, subtill, active and nimble, and through their extraordinarie skill in navigation have sound out more strange and vnknowne lands, than any people in the world againe: Their shields which they vse in the warres be two soote broade, and made crooked towards the vpper end where they hold their hands, (for other handle they have none) and these will they vse with such agility, as they will thereby easily avoide both arrowes, darts, and hand-blowes: They have also short swords or poynards hanging by their sides, and some have brest-plates made of linnen cloth, and yet but sew weare other privice coats or crested helmets, but onely such as be made of nerves or sinewes.

They be very skilfull in darting, & can east them a great way from them, they continue the battell long, and by reafon of their nimblenes, quicke agility, and lightnesse,

they

done

they will eafily flie from their enemie, and againe purfue him, as makes most for their aduantage: foot-men haue their legs harneffed, and euery one a bundle of darts, and fome carrie Iauelins pointed or headed with braffe. There be some Portingals dwelling neere the river Durius, which are said to live like vnto the Sparranes: these vse two kind of oyntments, and fulphury or fierie stones to warm them withall, and all cold things are washed. They eate all one kind of meate, which is wholesome, though it be homely: when they facrifice, they cut not the beaft in peeces, but opening his belly, they looke into the bowels or garbage of the oblation, as also into the veines of his side, and by handling of them coniecture of things to come. Another kind of divination they have by mens intrals, and especially captiues; in doing whereof they first couer the man ordained for that purpose, with a cassocke, and then the Augur or Southsayer maketh an incision in the bottome of his belly, and by his fall prophefieth of future events, which done, they cutte off the right hands, and offer them to their gods.

Those Portingals which inhabite on hils fare but meanly, they drinke water, and lye vpon the bare ground: They fuffer their haire to grow long, and to hang downe about their shoulders dangling like women, and they fight with Myters vpon their heades, in stead of helmets. Their daintiest meate is bucke goates, which they also sacrifice to

Mars, as they do captines and horses.

They have also (in imitation of the Greekes) their Hecatombes, which are sacrifices made with an hundred beasts of all forts, and (as Pindarus is of opinion) they sacrifice and offer every hundreth thing likewise. They have their Gymnick playes, (which are so called, for that they be

Cc3

The mainners and customes

LIBO done by naked men) and these playes are exercised with weapons, horses, plummers of Leade, called the Whirleabout, running and disordered fighting: and sometimes they divide themselves into parts, and fight one side against another.

These mountainous Lustranians feede two parts of the yeare yppon Acornes, which when they have dried and ground into meale, they make bread thereof and fo eat it: In stead of wine (wherof those parts are barren) they have drinke made of barley, and that they euer drinke new, af-

foone as it is brewed.

When kinsfolke and friends are affembled together to banquet, in stead of oyle they vie butter, and have feates made in the walles for them to fit in where every one taketh his feate according to his worth or gravitie, and euer in their drinking, they vie to fing and dance after muficke; leaping and capering for ioy, as the women in Boetica do, when they joyne all their hands together, and fo fall a dauncing: Their apparell (for the most part) is black cassockes, which they will wrap about them, and so lye themselves downe to sleepe vppon straw or litter: They eate their meate in earthen platters, as the French-men do, and women weare for the most part red garments.

In steade of money they vse thinne plates of silver, or else exchange and barter one commoditie for another. Those which are condemned to dye, are stoned to death, and Parricides are carried from out the confines of their hilles, or beyond some river, and there covered and overwhelmed with stones. They contract matrimonie after the manner of the Greekes, and (according to the custome of the Aegyptians) bring those which are sick into the streets, to the end that those which have beene troubled with the

like

like griefes themselues, may shew them how they were cured. And these be the customs vsed in those mountainous

and northerne countries of Spainc.

It is reported, that those Spaniards which inhabite the vimost parts of Portingall, when they be taken prisoners by their enemies, and readie to bee hanged, they will sing for ioy: That the men there gine dowers to their wines, and make their sisters their heires, who do also marry their own brothers. And that they be so barbarous and bloudy-minded, that mothers will murther their owne children, and children their parents, rather then that they should fall into the hands of their enemies. They do sacrifice to a god, whose name is vnknowne: when the Moone is in the full, they will watch all night energy one at his owne dore, dancing and skipping all the night long. The women have as good part of all profits and increase as men have, for they practise husbandry, and be obedient and serviceable to men, when they themselves are with child.

The Spaniards make poylon of a kind of herbe much like vnto Perfley, which offendeth not vppon a sodaine, but by litle and litle, and this they alwaies have in readinesse for any one that wrongs them, in so much as it is sayd to be proper to the Spaniards to be great poyloners, and that their custome is also to offer themselves to bee slaine and sacrificed for those to whome they are newly

Cople and Sublemee thaned among Couldiers, viterly to

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opinion, thank was called a welve, as beeing an angle or corner of the world.

England

Of England, Scotland, and Ireland, and of many other Ilands, and of the manners and customes of the Inhabitants.

CAP. 25.

NGLAND, otherwise called great

England also called great Brittaine.

Brittaine, is the greatest Iland contained within the bosome of the Ocean: It is in the forme of a triangle, much like vnto the lle of Sicily, and is wholly imbraced and infolded within the armes of

England onde called Albion.

the Ocean, in no part touching, but altogether divided fro the continent. It was first called Albion, of the white cliffes or rockes that shew the country a far off vinto passengers. Some are of opinion, that after the destruction of Troy by the Greekes, the Troianes (guided by the Oracle of Pallas) rigged a nauie, betooke them to the feas, and (arriving in this Island) fought many battels with the Gyants, which then inhabited the country, destroyed some, expelled the rest, and possessed the foyle themselves. These also (continuing their possession many yeares together) were afterwards driven thence by the Saxons, a warlike people of Germany, vnder the conduct of Angla their Queene. The Inhabitants wholly vanquished and expelled, and their foyle and substance shared amongst souldiers, vtterly to extinguish and roote out all memorie of the former name and nation, they called the country Anglia, after the name of Angla their guide and gouernesse. Some others are of opinion, that it was called Anglia, as beeing an angle or corner of the world.

The Saxons
once Lords of
England.

Anglia why fo

Vpon

Vpon the North it lieth opposite to France and Spaine, and the circuit or vemost bounds of the whole Island is about 1836. English miles. Their longest day consisteth The compasse of seventeene houres: their nights are light in the Sommer feafon: the eyes of the Inhabitants are gray, their stature tall, and their naturall complexions so comely, fo faire and fo beautifull, as Saint Gregory feeing by chance certaine English boies in Rome, and demaunding of what Country they were, faid that they might well bee called, Angli, their faces and countenances resembling the Angels, and lamenting that such divilish Idolatry should harbor in such divine features, he shortly after effected, that the faith of Christ was planted in the Country, and that it at a to a to a that and the country.

In warre they are vindaunted, and most expert Archers. their women bee maruelous comely and beautifull, their common fort of people rude, barbarous and base, their nobility and gentrie, curteous, civil and of fingular humanity. They falute one an other with cappe and knee. and incounter the women with kiffes, leade them into Tauernes and there drinke together, which they deeme no touch to their reputations, if therein bee disconered no lafcidious intent. beneath bus , sashhooft vie

If they have warres, they delight not in subverting citties, destroying, burning, and consuming, corne, cattaile or country, but bend their forces wholy to the destruction of their enemies, and he that is vanquisher hath command of alter a man of how dans? His mis

England of al other provinces, was the first that imbra- England the ced the Christian religion: The country aboundeth with Island. cattaile and wool: wolves it breedeth none, nor norisheth any that are brought thither, in so much that their flockes

of England.

386 The manners and cuftomes

may feed at liberry without feare or guide. The country is rich in metrals, as lead, copper especially and some silver, there is also the Magerite or pearle, and the stone Gagates (there called lette) which burneth in water and is extinguished with oyle. In steed of wine (whereof the land is barren) they vie a kinde of licor which they cal Ale and Beare, and they have much wines brought them out of other countries.

LIB.3.

Landon the chiefe City.

There bee many villages, borrowes and cities, whereof London is the chiefest of the nation, the Kings seat, and the most famous for trafficke and trading.

The anneient manners' of the Britans.

These are their customes and manners they vse in this age, which are much differring from their customes they vied in the time of lalius Cafar, for at that time it was nor lawfull for them to eate Hare, Hen or Goofe, and yet would they norish and keepe them for their pleasures. The people that inhabited the middle part of the country lived (for the most part) vpon milke, and flesh (beeing viterly destitute of corne) and cloathed themselves with skinnes. Their faces they would die with woad, to the end that in battaile they might breed a great terror to their enemies: They wore long haire hanging downe about their shoulders, and shaued all parts of their bodies but their heads; one woman would have tenne or more husbands at one time, and it was lawfull for the brother to enjoy his brothers wife, the father the fonnes, and the some the fathers , and the children were accounted children to them all : Strabo (diffenting from the opinion of Cafar) faith, that the English are farre taller then the Frenchmen, and of a shorrer haire: Thicke woods ferued them in fleed of cities, wherein they builded them cabbines and cottages, harboring themselves and their cattaile

cattaile vinder one roofe. The country is more fubicat to raine then fnow, and when the weather is faire, the earth is covered fometimes with a blacke clowde, that for the space of source houres rogether you shall see no Sunne at high noone

Scotland the vitermost part of Britan towards the scotland des North, is deuided from the other part of the Island onely nided from England,

with a river or fmall arme of the fea.

Not farre distant from Scotland lieth Ireland, the people whereof vie one kinde of habite, in no point differing one from an other. They speake all one language and vie the selfe same customes. They have nimble wits and are very apt to reuenge, ving great crucky in the warres. though otherwise they bee sober and can indure all manner of wants with great facility. They are naturally faire, but nothing curious in their apparel.

The Scots of whom I spake before (as some are of o- of scotland. pinion) were so called of the paynting of their bodies, for it was an vival and auncient cultome there (and efpeci-

ally amongst the rudest and barbarous kinde of people) to paint and die their bodies, armes and legs with varnish or vermillion, which custome (if all bee true as is written by ancient authors) was practifed by the Britans, especially in time of warre, the more to terrifie the enemy as-

before is faid.

Aneas Siluius faith, that the shortest day in winter there, is not about three houres long, and it is a thing worthy the noting to see how poore folkes there stand about the Temples of their gods, begging stones of paffengers for them to burne, for the country affoordeth but small store of fuelt, and the stones which they craue and get together in this manner, are of a fat and sulphery condition,

L18.2.

condition, and wil burne like coles: Amenifaith that hee heard there was a tree in Scotland, that in Antumne whe the leaves were withered, they fell of the tree into a river, & by vertue of the water were turned into birds. This tree he faith hee fought for in Scotland, but could not find it, and that lastly it was told him, by some that knew the Country well, that this strange miracle was to be seene in one of the Isles of Orcades.

And thus farre mine Author, concerning the estate of this Island, by which appeareth the little acquaintance both hee and those writers out of which hee frameth this collection had with it, for else would they not so sleightly have slipt over the commendation of so worthy a Country, and therefore I thought it not amisse, in this place to supply their defects with this short addition of mine owne, wherein happely you may perceive a more lively description of this our Realme of Great Britany, and the condition of the inhabitants then could well bee expected from meere strangers.



RITANNIA, sometimes called Albion, the worthiest and renownedst Island of all the world, is in compasse as is said before (according to the opinion of the best writers) about 1836. English miles: It is sytuated in a most milde & temperate clymate, the

ayre beeing neither too hot in Sommer, nor too cold in winter, through which temperature it aboundeth with all forts of graine, fruits and cattaile, that be either necessary or behoueful for mans life: for besides that the Country

is wholesome, pleasant and delightsome, there bee such store of ponds, rivers and running waters for fish and foule fuch aboundance of forrests and chases for timber and fuel, fuch large fields & champion grounds for corne and graine, such pastures and meadowes for sheepe and cattaile, fuch orchards and gardens for pleasure and profit, fuch hunting and hawking in fields, fluds and forrefts, fuch strong castles, such stately buildings, such goodly cities and walled townes, fuch beautifull houses of the Nobility disperced in all parts of the country, such large territories, such renowned vniuersities for the advancement of learning and good letters, such practife of religio, fuch places for pleading, such trafficke and trading, such maintainance of Iustice, such generous dispositions in the nobles, fuch civility amongst citizens, such intercourse amongst the commons, in a word such is the pompe, riches & florishing state of this Realme, under the government of our most gratious Prince King James, that England at this day is fo amply stored with natures richest guifts that the is not onely furnished with things sufficient to serue her selfe, but sendeth forth fundry of her superfluous commodities into other countries also, and for al things may iustly bee compared, if not preferred to any country in Christendome: who were the first inhabitants of this Island, and why it was so called, I finde it so diversly reported that I rather leaue every man to his opinion, then by fetting downe mine owne incurre the censure of ignorance and indifcretion: but howfoeuer, although it hath bin inhabited by fundry nations, and deuided into feuerall Kingdoms, yet doe I not finde that euer it admitted any other forme of government but the Kingly authority only, no not when it was dismembered into many Kingdomes,

but that then every King had a perfect and absolute command over his subjects, nor that any King of England, either then, or since it grew into a Monarchy, did ever receive his authority from any other Prince as his supreme, but that every King within the limits of his Kingdome was (next vnto God) sole and absolute governor, the idle example of King Ishn onely excepted, who without consent of his commons, or establishment by act of parliament, forced therevnto by the rebellion of his Nobles aided by the Dolphin of France, resigned his crowne to the Popes Legate, and received it agains at his hands onely to appeale the Pope being then his enemy.

To passe ouer the seuerall peoples that have inhabited this Island, and the times of their continuance, as Britans, Romans, Danes and Saxons, and to come to times more nere vnto vs, for that my purpose is not to wade in vncertaine waters, but briefly to touch the present state and condition of my country, too sleightly slipt ouer by mine

author.

william surnamed the Conqueror bastard sonne to Robert the fixth Duke of Normandy, and cousin germaine vnto King Edward the Confessor by the mothers side, pretending a title vnto this Kingdome by the guist of Edward his kinseman, and also by a couenant confirmed by oth betwixt Harrold and him, entred this land, slue King Harrold in battaile and obtained the crowne by conquest, vpon the sourteenth day of October 1066. Hee alterred the whole state of the country, dispossessed the Inhabitants, and distributed their lands by portions vnto his people that came in with him, he raigned twenty yeeres, eight monthes and sixteene daies, and left the Kingdome to William his third sonne, surnamed William Rusus, who was slaine

flaine in hunting, after hee had raigned twelve yeares, eleuen months and eighteene daies, and having no issue, lest the government to Henry his brother, and youngest sonne to William the Conqueror.

Henry the first surnamed Henry Benelarke, raigned fine and thirty yeeres, soure months and eleven daies, and dying without issue male, left the crowne vnto Stephen Earle Morton and of Bologne, sonne to the Earle of Bloys, and Adela; william Conquerors daughter, and nephew to King

Henry the first.

Stephen raigned eighteene yeeres, eleven months and eighteene daies, and Henry sonne to Maude the Empresse; whose mother was Maude Queene of England, wife to King Henry the first and daughter to Margaret Queene of Scots, who was daughter to Edward the sonne of Edmund, surnamed Ironside (by which meanes the Saxon line was againe restored) succeeded in his Kingdome.

Henry the second raigned foure and thirty yeeres, nine months and two daies, and then departing this life left the managing of the effate vnto his third some Richard sur-

named Richard Ceur de Lyon.

Richard the first raigned nine yeeres, nine months and two and twenty daies, and dying without issue, his brother lohn (difinheriting Arthur and Eleanor, the right heires to the crowne, as being the issue of leftery Duke of Britan his elder brother, who was fourth sonne to Henry the second, and died before his father) tooke upon him the government. John raigned seventeene yeeres, seven monthes, and Henry his eldest sonne raigned in his steed.

Henry the third raigned fixe and fiftie yeeres, and one month, and left his sonne Edward surpamed Long-sbankes

to rule after him.

Edward

LT 8.3.

Edward the first raigned source and thirty yeeres, eight monthes and nine daies, and exchanging his Kingdome, for the Kingdome of heaven, left the crowne to his sonne Edward of Carnaruon so called because hee was borne there.

Edward the second raigned nineteene yeeres, seuen months and sixe daies, and beeing then deposed, the go-

uernment was committed to Edward his sonne.

Edward the third raigned fifty yeeres, foure monthes and seuen daies, and left the Kingdome vnto Richard his grand-child, the sonne of Edward the Blacke Prince, who died before his father.

Richard the second was deposed, when hee had raigned two and twenty yeeres, sourceene weekes and two daies, and Henry Plantagenet, sonne to Iohn of Gante Duke of Lancaster, sourch sonne to Edward the third got possession on of the crown rather by force then by lawful succession.

Henry the fourth raigned thirteene yeeres, fix months, and foure daies, and his sonne Henry succeeded him in the

Kingdome.

Henry the fifth, whose valor France well knew, raigned nine yeeres, sine months, and foure and twenty daies, and

left the gouernment to his fonne Henry likewife.

Henry the fixth raigned eight and thirty yeeres, fixe months and nineteene daies, and Edward Earle of March, eldest sonne to Richard Duke of Yorke, clayming the crowne by liniall discent, from Lionel Duke of Clarence, third sonne to Edward the third, and elder brother to Iohn of Gante Duke of Lancaster, succeeded him in the gouernment.

Edward the fourth raigned two and twenty yeeres fine weekes & one day & left the Kingdom to his son Edward.

Edward

Edward the fifth was murthered by Richard Duke of Glocester, youngest sonne to Richard Duke of Yorke, and youngest brother to Edward the fourth, when hee had

raigned onely ten weekes and foure daies.

Richard the third having butchered his Nephewes, and vsurped the crowne of England, was slaine by Henry the Seventh when hee had raigned two yeeres, two monthes and five daies, and left the Crowne vnto the said Henry, who was next heire from the house of Lancaster, and married Elizabeth, Daughter vnto Edward the Fourth, next heire from the house of Yorke, by which marriage hee revnited the two long decided houses of Yorke and Lancaster.

Henry the Seuenth, raigned three and twenty yeeres, eight monthes and nineteene daies, and left the Kingdome to Henry his Second sonne, for his eldest sonne Arthur died before his father without issue.

Henry the Eight, raigned seuen and thirty yeeres, ten monthes and one day, and lest the charge of the gouern-

mentto Edward his sonne.

Edward the Sixth, raigned fixe yeeres, five monthes and nineteene daies, and Queene Mary his eldest fister succeeded him.

Queene Mary raigned five yeeres, fine monthes and two and twenty daies, and her fifter Queene Elizabeth

raigned after her.

Queene Elizabeth raigned foure and forty yeeres foure monthes and foureteene daies. Shee was the mirrour of the world for Gouernment and (her fex confidered) beyond compare admirable, religious, prudent, magnanimous, mercifull, beloued, cuill spoken of

mine

by none but onely the wicked, neuer to bee remembred of any true hearted Englishman, but which reioycing for her birth, and forrowing for her death. Her Virgine life was such, as that (for politique respects) beeing moound to marry in the first yeere of her reigne, her answere was that that estate liked her best, wherein she then lived with all concluding for satisfaction to her subjects with a Deus Providebit, God shall provide an heire for this Kingdome, which blessed bee God therefore, our eyes have after soure and forty yeeres of her gratious raigne now to our comfort seene. But for your better satisfaction, I will here set downe her words at large as they are penned by Maister Stow in his Annals of England.

Stowes Annal.
Anno Eliz. >>
primo.

VC

AS I have had good cause, so doe I give you all my hearty thankes, for the good zeale and louing care you seeme to have, as well towardes mee, as the whole estate of your Country: your petition, I perceive, consistent of three partes, and mine answere to the same shall depend of two.

And to the first part, I may say vnto you, that from my yeeres of vnderstanding, sith I first had consideration of my selfe, to bee borne a servitor of almighty God, I happily chose this kinde of life, in the which I yet line, which I assure you, for my owne part, hath hitherto best contented my selfe, and I trust, hath beene most acceptable to God. From the which, if either ambition of high estate offered to mee in marriage by the pleasure and appointment of my Prince, whereof I have some records in this presence (as you our Treasurer well knew) or if the eschewing the danger of

mine enemies, or the avoyding of the perrill of death, " whose messinger, or rather a continuall watch-man, the Princes indignation was no little time daily before mine " eyes, by whose meanes, although I know, or infly may " suspect, yet I will not now vtter, or if the whole " cause were in my sister her selfe, I will not now burthen " her therewith , because I will not charge the dead : if " any of these, I say, could have drawne, or diswaded " mee from this kinde of life, I had not now remained " in this estate wherein you see mee, but so constant " haue I alwaies continued in this determination, although " my youth and wordes may feeme to fome hardly to " agree together, yet is it most certaine and true, that " at this day I doe stand free from any other meaning, " that either I haue had in times past, or haue at this pre- " fent, with which trade of life I am fo throughly acquain- " ted, that I trust in God, who hath hitherto therein " preserved, and led mee by the hand, will not of his good-" nesse suffer mee to goe alone.

For the other part, the manner of your petition and doewell like, and take it in verie good part, because that it is simple, and contayneth no lymitation of place or person: if it had beene otherwise, I must needs have misliked it verie much, and thought it in you a verie great presumption, beeing vnsitting, and altogite ther vnmeete for you to require them that may commaunde, or those to appoint, whose partes are to describe, or such to binde and limit, whose duties are to sobey, or to take upon you to drawe my loue to your slikings, or to frame my will to your fantasse: For a guerdon constrained, and a guist freely given, can a

may, or shall, have instrance to be discontented, or complaine of imposed iniurie. And therefore put that meaning or resolution is not may, or shall, have instrance to be discontented, or complaine of imposed iniurie. And therefore put that cleane out of your heads, and remoone such doubtfull thoughts, for I doe assure you, what credit my assure may have with you I cannot tell, but what credit it shall deserve to have, the sequel shall declare; I will never in that matter conclude any thing that shall be prejudiciall to the Realme, for the benefit, weale, good and safetie whereof, I will never shunne to spend my life.

And whomsoeuer my chance shalbe to light vpon,
I trust he shalbe such, as shalbe as careful for the Realme,
and you, I will not say as my selfe, because I cannot
so certainelie determine of any other, but at the leastwise, by my good will and desire, hee shalbe such, as
shalbe as careful for the preservation of the Realme,
and you, as my selfe. And albeit it might please Almightie GOD to continue mee still in this minde, to
line out of the estate of marriage, yet is it not to bee
see feared, but hee will so worke in my heart, and in your
wisdomes, as good provision by his helpe may bee
made in convenient, whereby the Realme shall not
remaine and stand destitute of an heire to succeed mee,
that may bee a sit Governour, and peraduenture more
beneficiall to the Realme and generality, then such off-

, fpring as may come of mee.

For though I bee neuer so carefull of your well doings, and minde ever so to bee, yet may issue growe out of kinde, and become perhaps vngratious. And in the end this shalbe for mee verie sufficient, that a marble stone shall declare, that a maiden Queene hauing raigned and ruled such a long time, lived, and died a virgine.

Andheere I end, and take your comming vnto mee "in good part, and give vnto you all est-somes my hear-ty thankes, more yet for your zeale and good meaning, "

then for your petition.

And thus farre Stowe.

THIS good Queene ELIZABETH was the last of the Royall issue of King Henry the eight, shee died without any issue her selfe and lest the Kingdome vnto lames King of Scotland, and next heire to the crowne

of England.

King lames the first of that name since the Conquest by the death of Queene Elizabeth, vnited the two samous Kingdomes of England and Scotland, which had beene long deuided, the crowne of England rightfully and linially descending vnto him from Margneret, eldest daughter to Henry the seuenth, and Elizabeth wise of the sayd Henry, & eldest daughter to Edward the sourth, which Margneret was maried to lames the sourth King of Scotland, who had issue James the fifth, father vnto Mary the last Queene of Scots, who was mother vnto

Dd 3

lames

lames the fixth King of Scotland, and of great Britan

France and Ireland the first.

To omit Ireland an Island vnder our Kings dominion, the people where of of late yeeres have growne to more ciuility, by conversing with other nations, and to speake something more in perticular of this Island as now it is, wee may devide the whole Island of Britanny into three partes, that is to say England, Wales, and Scotland.

Scotland the North of this Island, having for along time beene a Kingdome of it selfe seuered and distinct from England, is now by this happy vnion (as I said before) made one againe with England, and both of them

gouerned by one King and Monarch.

This Country in respect of England is very barren and mountanous, and the Inhabitants, especially the vulgar fort, farre more rude and barbarous: their language in essection is all one with the English, the Northerne Scots excepted, which speake and line after the Irish fashion, nor is their any difference in their religion, but all causes and controversies bee there determined by the civil law, as in most other Countries, for with our common lawes of England they are little acquainted.

Wales an other part of this Island, and the proper habitation of the Britans, expelled thither out of England by the Englishmen, was gouerned by Princes of their owne bloud until the raigne of Henry the third, who slue Lhewellen ap Griffith, the last Prince of the British race, vnited that Province unto the Kingdome of England, and forced the Inhabitants to sweare fealty and alleagiance unto Edward of Carnarnan his eldest sonne, whom hee made Prince of Wales: After the decease of Edward

VISUE

the first, this title of Prince of Wales lay dormant during all the raigne of Edward the Second, and was againe reusued by Edward the Third, who created his sonne Edward furnamed the Blacke Prince, Duke of Cornwall. Earle of Chefter and Prince of Wales, and ever fince hath this title beene duely conferred unto the eldeft fons of the Kings of England, for the time being, and now lastly, and but lately by our dread foueraigne Lord King James, vnto Henry Fredericke his eldeft fon, the hopefull iffre of a happie father, borne certes (as euidently appeareth in his minority) to bee a perfect mirror of chiualry, for the advancement of our country and common wealth, and the subuersion of his enemies.

The Inhabitants of Wales, though they bee much improued, yet do they not equall the English in civility, nor their soile in fertility: Their whole Country consisteth of twelue shires (that is to say) Anglesea, Brecknocke, Cardigan, Carmarden, Carnaruon, Denbigh, Flint, Glamorgan, Merionneth, Mongomerry, Pembroke, and Radnor-shire, and foure bishops Seas (to wit) the Bishopricke of Saint Davids, the Bishoppricke of Landaffe, the Bishopprick of Bangor, and the Bishoppricke of Saint A-Saphe. They have a language peculiar to themselves, yet do they live vnder the self same lawes the Englishmendo, but for because that part of the Island is far remote from London, the Kings at and chiefe tribunal of Judgement, where the lawes are executed and pleas heard for all the Realme, and by reason of their different language, the King by his commission maketh one of his nobles his deputy or lieutenant under him, to rule in those parts and to fee the peace maintained, and Iustice ministred indifferently vnto all. This gouernor is called the Lord prefident Dd 4 of

of Wales, who for the ease and good of the country, as sociate with one Judge and divers Justices, holdeth there his Tearmes and Sessions for the hearing and determining of causes within VVales and the Marches. This Court is called the Court of the councell of the Marches of VVales, the proceedings whereof are in a mixt manner betwixt our common law, and civill law.

England, accounting Cornwall for one, though much differing in language, is deuided into 41. parts, which are called counties or shires, the seuerall names where-

of are these following, viz.

Berck- bire. Bedford-fbire. Buckingbam-fbire. Bisboppricke of Durham. Cambridge-Shire. Cornwall. Cumberland. Cheshire. Devon-Shire. Dorcet bire. Darby-Sbire. Effex. Gloce fter-Shire. Huntingdon-bire. Hertford-Sbire. Hereford-Sbire. Hampt- bire. Kent. Lincolne-bire. Lecefter-Shire.

Lancaster-Shire. Middle-fex. Monmoth Shire. Northumberland-Spire. North-folke. Northampton- (bire. Nottingham- [bire. Oxford-Shire. Rutland- bire. Richmond (hire. Suffex. Surrey. Suffolke. Somerfet- hire. Stafford bire. Shrop- (bire. Wilt- bire. Westmore-land. Worsefter-Shire. Warwicke-Shire. Torke-fbire. Olivelino

Euery

Euery shire is divided either into Hundreds, Lathes, Rapes, or Wapentakes, and euery of those into sundry parishes, and Constable-weekes, and ouer euery shire is one principall gouernor, called the Lieutenant of the shire, and a Sheriffe to collect money due vnto the King, and to account for the same in the Exchequer, as also to execute his writs and processes: and for the more particular peace of each seuerall part of the country, there be ordained in energy Countie, certaine of the worthiest and wisest fort of Gentlemen, who are called Justices or consequences of the peace; under whom high Constables, Coroners, petty co-stables, headboroughs, and tything-men have every one their severall offices.

England moreouer, is divided into two ecclesiasticall provinces, which are governed by two spiritual persons called Archb. to wit, the Archb. of Canterbury, (who is primate and Metrapolitan of all England,) and the Archb. of Yorke, and vnder these two Archb. are 26. Bishops, that is to say, 22. vnder the Archb. of Canterbury, and 4. vnder the Archbishop of Yorke.

In the Province of Canterbury are thefe Dioce Bes

1 & 2 The Diocesses of Canterbuty and Rochester, which have vnder them all the County of Kent:

The Diocesse of London, which hath Essex, Mid-

dlefex, and a part of Hartford thire.

4 The Diocesse of Chitchester, which hath Sussex.
5 The Diocesse of Winchester, which hath Hamptshire,
Surrey, and the Iles of Wight, Gerhsie and Iersey.

6 The Diocesse of Salisbury, which hath Wiltsbire

and Barkshire.

7 The

402 The manuers and customes LIB.3.

7 The Diocesse of Excester, which hath Deuonshire and Cornwall.

8 The Diocesse of Bath and Wels, which hath Somerset shire onely.

9 The Diocesse of Glocester, which hath Glocester-

thire.

10 The Diocesse of Worcester, which hath Worcester shire, and a part of Warwicke shire.

11 The Diocesse of Hereford, which hath Hereford-

fifte, and a part of Shropshire.

12 The Diocesse of Couentrie and Liechsield, which hath Staffordshire, Derbyshire, and the rest of Warwickeshire, with some part of Shropshire.

13 The Diocesse of Lincolne, which hath Lincolneshire, Leicestershire, Huntingtonshire, Bedfordshire, Buc-

kingham(hire, and the rest of Hartfordshire.

14 The Diocesse of Ely, which hath Cambridgeshire, and the Ile of Ely.

15 The Diocesse of Norwich, which hath Northfolke

and Suffolke.

16 The Diocesse of Oxford, which hath Oxfordshire.

17 The Diocesse of Peterborow, which hath Northamptonshire and Rutlandshire,

18 The Diocesse of Brillow, which hath Dorcetshire.

ne vinderthem all the Country of

prickes of WALES vizo

4 The Diocesse of Chitchester, which hath Suffex.

Surrey, and the lles of Wighthamble quality of

The Diocelle of Salinogues Poingoil and T

In

asbeing the only place of Parlament, and

In the Province of Yorke are thefe foure Diverses of comprehended within these limits following. viz.

I The Diocesse of Yorke, which hath Yorkeshire, and

Nottinghamshire.

The Diocesse of Westchester, which hath Cheschire, Richmondshire, a part of Flintshire, and Denbighshire in Wales.

3 The Diocesse of Duresme, which hath the Bishoppricke of Duresme and Northumberland.

4 The Diocesse of Carlile, which hath Cumberland, and Westmerland.

And to these are added the Bishoppricke of Sodor in the Ile Mona.

The whole number of Parish Churches, and impropriations in all these seueral Diocesses are reckened about 131209.

Hauing thus divided the whole kingdome of England into shires and Bishops seas; it resteth, to say something of the Citties and Corporations, whereof there be so many, and that so goodly and so well governed, by fundry Orders of Officers, as I thinke but sew countries in Christendome go beyond it: of all which, London the Metrapolitan citty of the Iland, is most samous, both for the great concourse of strangers, that continually slocke thither from all parts of the world: some for merchandize, some for manners: as also for the conveniencie of the place, being situated upon the samous river of Thames, beautissed with rare & sumptuous buildings, both of Prince and Peeres: (who for the most part keepe their resiance in or neare unto the same,

as being the only place of Parlament, and holding of pleas for the whole Realme.) And for the great multitude of Students and practitioners in the lawes, which there keepe their Termes of pleading foure times in the yeare, which fer together, is about one quarter, during which time the Iudges and all other Courts keepe their Courts and Seffions, and at other times is vacation and ceasing from execution of the lawes: These Iudges, Sergeants, and other Students and practitioners of all forts have their lodgings, and dyets in 14. seuerall houses, whereof two are only for Iudges and Sergeants, and are therefore called the Sergeants Innes: the next foure are the foure famous houses of Innes of Court, the onely receptacle of Gentlemen, students and Councellors, & the other eight be inferior houfes to the Innes of Court, furnished with Atturneys, Solicitors, and young Gentlemen and Clerkes, that are to liue and study there for a space as probationers, before they be thought fit to be admitted to the Innes of Court, which eight houses be called the Innes of Chancery.

This citty and suburbes is divided into sixe and twenty wards, and about an hundred and twenty Parishes: The chiefest Magistrate there vnder the King, is the Lord Maior, vnder whome are divers inferior Officers over every severall company and ward, who do all of them attend the Maior when he takes his oath in such seemely maner, as he that beholds their stately Pageants and devises, their passage by water to Westminster and backe againe: their going to Paules, the infinit number of attendants of Aldermen, and all sorts of people: their rare and costly banquets, and all their forme of government, surely I suppose, he will hold opinion, that no citty of the world

hath the like.

This

This superficiall commendation of this renowned citty of London shall suffice for all and therefore I will passe ouer the rest in filence, for that there is no one thing worthy memorie in any cittie or towne of the whole Realmethat the like or better is not to bee found in the citty of London: the Universities onely excepted, which are the nursegardens, and Seminaries of all good arts and sciences. And of these there be two, Oxford and Cambridge, which confifting of fundry Colledges and Hals erected and founded by godly and demout founders and benefactors, and endowed with large rents, and revenewes, for the maintenance of poore schollers, who are there maintained, and instructed in learning of all forts: and beeing next vnto London, the two VV orthies of our kingdome; and in truth the most famous Vniversities in Christendome. I thinke it not amisse (omitting to speake any thing of the cittizens and towns-men, or the divided government betwixt them & the Vniversities) to recite in particular the names of the Colledges and Hals in both Vinuerfines, their founders & benefactors, and the times of their feuerall foundations.

First therfore of Oxford, (without addition of superiority, for that (as the Prouerbe is) As proud goes behind as before:) there be contained in that Universitie, (besides nine hals, wie. Glocester hall, Broad-gate, S. Mary hall, Albaine hall, VVhite hall, New Inter, Edmund hall, Hart hall, and Magdalin hall, which differ from the Colledges, for that the Colledges have lands to maintaine their Societies, which the hals in Oxford do want, and therefore though also halls have lands to the practice of the want of maintainance they do in part resemble the savin court) sixteene Colledges, that is to say: I behaved a hello is find a success that is to say: I behaved a hello is find a success that is to say: I behaved a hello is find a success.

Bilhop

r Vni-

Vniuersitie Colledge sounded by Alured king of the Saxons, in the yeare of our Lord, 872.

2 Baylyoll Colledge founded by lohn Baylyoll, king of

the Scots, in the yeare of our Lord, 1263.

Martin Colledge, founded by Walter Martin, bish.

of Rochester, in the yeare of our Lord, 1273.

4 Excester Colledge, and Hart hall founded by Staphelin bishop of Excester, in the yeare of our Lord, 1316.
which said Colledge was much augmented by Sir VVillia
Peeter, Secretary to king Henry the eight, in the yeare of
our Lord, 1566.

oriall Colledge, founded by Adam Browne, brought up in the Vniuerfity of Oxford by king Edward the second,

in the yeare of our Lord, 1323.

6 Queenes Colledge, founded by Robert Eglessield, Chaplin to Philippe, king Edward the thirds wife, in the years of our Lord, 1349.

7 New Colledge, founded by Willyam VVicham bi-

Thop of VViachester, in the yeare of our Lord, 1375.

8 Lincolne Colledge, founded by Richard Flemming, Bishop of Lincolne, and increased by Thomas Rotheram, Bishop of the same Diocesse, in the yeare of our Lord,

Archbishop of Canterbury, in the yere of our Lord, 1437.

to Magdalin Colledge, and Magdalin Hall, founded by VVillyam VV ainster, Bithop of VVinchester, and Chancelor of England, in the yeare of dur Lord, 1456. It is

Smith, Bishop of Lincolne, in the years of our Lord, 1513 and lately increased by Doctor Namell 2 Deans of Paules.

12 Corpus Christi Colledge, founded by Richard Fox Bishop Bishop of Winchester, in the yeare of our Lord, 1516.

13 Christs Church, founded by Cardinall wolfer, in the yeare of our Lord, 1526. and indowed with lands by king Henry the eight.

14 S. Iohns Colledge, founded by Sir Thomas White,

Maior of London, in the yeare of our Lord, 1557.

15 Trinity Colledge, founded by Sir Thomas Pope Knight, in the yeare of our Lord, 1566.

16 Iesus Colledge, founded by Hugh Price , Doctor

of the ciuill Law.

There is another Colledge now in building, the foundation wherof is alreadie laid by M. waddam of Merryfield in Somersetshire.

C Ambridge was first a common schoole, sounded by Sigebert, king of the East English, in the years of our Lord God, 637. Since which time it hath beens so increassed and augmented, that at this day it is equall to Oxford: it consistes (reckoning Michaell house, and Kings hall for two, which have beens since added to Trinity Colledge) of eighteens Halles & Colledges, the Halls having lands belonging to them as well as the Colledges: for there is no difference there betwixt Halles and Colledges, but in name onely, saving that the Colledges have more lands then the Hals, and therefore maintains more Schollers then the hals do: the names of the houses, and by whome and when they were founded and augmented, is as followeth:

Peter-house, founded by Hugh Bishop of Ely, in the

yeare of our Lord, 1280.

Michaell house, sounded by Sir Henry Stanton Knight, one of the Iudges of the common Bench, in the yeare of our Lord, 1324.

3 Trin-

3 Trinity hall, founded by William Bateman, in the

yeare of our Lord, 1354.

4 Corpus Christi Colledge, founded by Iohn of Gaunt, Duke of Lancaster, in the yeare of our Lord God,

5 Clare hall, was first called Scholer hall, and afterwards the Universitie hall, and being burnt with fire, was afterwards re-edified by Etizabeth, daughter of Gilbert Clare, Earle of Leicester, in the yeare of our Lord God, 1326. and by her called Clare hall.

6 Pembroke hal founded by Mary Countesse of Pem-

broke, in the yeare of our Lord, 1343.

7 Kings hall, repaired by king Edward the third, in the yeare of our Lord, 1376.

8 Kings Colledge, founded by king Henry the fixt, in

the yeare of our Lord, 1441.

9 Queenes Colledge, founded by Margaret wife to king Henry the fixt, and finished by Elizabeth, wife to K. Edward the fourth, in the yeare of our Lord God, 1448.

10 Katherine hall, founded by Doctor woodlabe Prouost of Kings Colledge in Cambridge, in the yeare of our

Lord, 1459.

Ti Iesus Colledge, founded by Iohn Alcocke, Bi-shop of Ely, in the yeare of our Lord, 1504.

12 Christs Colledge, founded by Queene Margaret,

Grandmother to King Henry the cight.

Queene Margaret, in the yeare of our Lord God, 1506.

in the yeare of our Lord, 1509, and enlarged by Sir Christopher Wrey, Lord chiefe Iustice of England.

15 Tri.

the inlarging whereof he added thereunto Michael house and Kings hall, and made therof one Colledge in the years of our Lord, 1546. so as now the names of Michaell house, and kings hall is almost worne out of memorie.

Gonvell, about the yeare of our Lord, 1348. and perfected by tohn Caius Doctor of Phisicke, and by him called Gonuell and Caius Colledge, in the yeare of our Lord, 1557.

17 Emanuell Colledge, founded by Sir Walter Mild-

may, in the yeare of our Lord, 1588.

18 Sidney-Sussex Colledge, founded by Francis Sidney, Countesse of Sussex, for the creeking whereof she bequeathed at her death fine thousand pounds, it was begun

in the yeare of our Lord, 1 597.

Now having thus farre spoken of the Country in particular, it resteth to say something with like breuity of the seuerall sorts of people that inhabite the same, their proceedings in courses of law, as well spirituals as temporall, and their seuerall Courts. The whole number of English menmay therefore be divided into these source ranckes or degrees of people, that is to say, Gentlemen or Noblemen,

Cittizens, Yeomen, and artificers or labourers.

Of Gentlemen or Nobility there be two forts, to wit, the king himselfe, the Prince, Dukes, Marquesses, Earles, Vicounts and Barons, And this fort of Gentlemen are called Nobilitas maior, and the second fort of Gentlemen or Nobility, which are also called nobilitas minor, consisteth of Knights, Esquires, and privat Gentlemen, into which ranke of gentry are added Students of the lawes and schollers in the Vniversities: next vnto the Gentry are cittizens whose same and authority (for the most part) extendeth no

Ec

further than their owne citties and boroughes wherin they live, and beare rule, fauing that fome few of them have voices in our high Senate of Parlament: The third order or degree are the Yeomanrie, which are men that live in the country vppon competent livings of their owne, have feruants to do their businesse for them serue vpon Iuries and Inquests, and have generally more employment in the gouernement of the common-wealth, then citizens have. And the last and lowest fort of our people are artificers or labourers, which though they be rude and base in respect of our gentry, yet are they much impropued and bettered by converfing with Gentlemen, cittizens, and ycomen:fo as if those authors were now living, that have written so contemptuously of all estates of our people vnder the degree of gentry, and saw the civilitie now generally pra-Etised amongst most of vs, they would not for some few of the rascalitie, censure and condemne all as base and ignoble.

All these seuerall sorts and degrees of people in our kingdome, may more briefly bee devided into two Orders or ranckes, that is to say, the Nobilitie and the Commons: vnder the title of Nobilitie are comprehended all the Nobilitas maior, together with the Bishops that have place in the vpper house of Parlament; and by the commons are meant the nobilitas minor, cittizens, yeomen, and labourers, who by common consent elect from amongst them Knights and Burgesses to possesse there in the name of the whole multitude of commons, for the making and esta-

blishing of lawes, ordonances, and statutes.

The Parlament therfore is the highest & most absolute Sessions or judiciall Senate in the whole kingdome; con-

fifting

fifting of the King himselfe: and the Lords spirituall and temporall in their own persons, which is the higher house, and the whole body of the commons represented by the Knights and Burgesses lawfully elected, and those are called the lower house.

In this high Court of Parlament are such new lawes made and ordained, and such old statutes abrogated and annihilated in part or in all, as are agreed uppon by confent of both houses, and confirmed by the King, so as whatsoever is there decreed and constituted, is inviolably to be observed, as established by the generall assembly of

the whole kingdome.

There be three manner of wayes by one custome of England, whereby definitine judgements are given, by act of Parlament, by battell, and by great assis. The manner of giving Iudgement in the Parlament in matters depending betwixt Prince and subject, or partie and party, concerning lands and inheritances, is by preferring of billes into the houses of Parlament, and by the allowance or disallowance thereof: but such billes are seldome received, for that the Parlament is chiefly summoned and assembled, for the setting and establishing of matters for the good of the King and common-wealth, & not to busic themselves in private quarrels.

The triall by battell likewife, though it bee not veterly abrogated, and altogether, annihilated, yet is it quite

growne out of vie at this day on a 10 1100

So as the most whall manner of Judgement, is by the verdict of twelve men, lawfully impaneled and sworne to give a true verdict concerning the matter in question, be it for life or land, or any thing tending to the hurt or good of any subject what sources is a noted to like additional or any subject what sources is a noted to like additional or any subject what sources is a noted to like additional or any subject what sources is a noted to like additional or any subject what sources is a noted to like a distribution.

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These twelve men ought to be Legales homines, as wee terme them, that is, men of good quality, same, and abilitie, and they are to give their verdict according to their envidence, before a lawfull Judge, in their Sessions, at termes and times vsually appointed for those purposes. And for that there be many suites of divers natures, therefore been the trials therof in divers courts, and before divers sudges, whereof the chiefs bench or tribunall seate of Judgement is the Kings bench; so called, for that the Kings of England have sat theretheselves in person, and this Court is chiefly for pleas of the Crowne, the Judges whereof bee called Justices of the Kings bench, and they be commonly foure or sive in number, whereof one is head, and therfore called the Lord chiefe Justice of the Kings bench, and by that place he is also Lord Chiefe Justice of England.

Next vnto the Kings bench, is the Court of Common pleas, which is for all matters touching lands and contracts betwixt partie and partie: and of this Court be likewise foure or fine ludges, the chiefest whereof is called the Lord chiefe lustice of the Common pleas, and this court may well be called the Common pleas, as being the chiefest place for the exercise of the Common law. And there may none plead at the Common pleas barre, but Sergegeants at the law onely; wheras in all other Courts, councellors that be called to the barre may plead their Clyents.

causes, as well as Sergeants.

The third Court for practife of the common law, is the Exchequer, where all causes are heard that belong to the Kings Treasury. The Judges of this Court are the Lord high Treasurer of England, the Chancelor of the Exchequer, the Lord chiefe Baron, and three or source other Barons, which be called Barons of the Exchequer.

Belides

Besides these three Courts of the common law, and the court of the Councell for the Marches of Wales, whereof I have spoken before, there is a Court for the North part of England, which is likewise called the Councell, having a President, Justices and assistants, as in the Councell of Wales, and the same forme of proceeding. And for the more ease and quiet of the subject state King by his commission sendeth the Judges and Barbos of the Exchequer, twise a yeare into every severall County of the countrie, as well to see the lawes executed against malesactors, as for the triall and determining of causes depending betwixt partie and party.

These two Sessions are viually called the Assises or Goale-deliuery, and their manner of proceedings, is by Iurors who are to give their verdicts according to evidece.

And for because the time of these Iudges commission, is ouer short to determine all matters, that may arise in halfe a yeare, the Iustices of peace in their seuerall Counties, have their Sessions likewise, which be kept source times in the yeare, and be therefore called the quarter Sessions; in which Sessions are heard and determined all pettie causes, for the more ease of the Iudges in their circuits.

And for the better maintenance of peace in every part of the Realm, there be divers other petty Courts, as county Courts, hundred Courts, towne Courts, Leets, Court Barons, and such like: all which hold plea according to the

course of the common law. alle villed are doi

Next vnto these Courts of common law is the Court of Star-chamber, which is the court of the kings Councells& therin sit as Judges the L. Chancelor as chiefe, the L. Trea-surer, and the rest of the priny Councel both spiritual and teporall, together with the chiefe Justices of both benches.

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And

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And in this court be censured all criminall causes, as periurie, forgerie, cousenage, ryots, maintenance, and such like. The court of Wards and Liueries is next, which is a court of no long continuance, being first ordained by Henry the 8. the matters that are determinable in that court, are as touching wards and wardships: and the Iudges are the Master of the wards and liueries, the Atturney of the court of wards, and other officers and assistants.

Then is there the Admirals court, which is only for punishment of misdemeanors done at sea, the Judges of which court be the Lord high Admirals of England, and a

Iudge, with other officers.

The Duchie court, which is a court for the determining of matters depending within the Duchy of Lancaster, wherein be ludges, the Chancelor of the Duchie, and the Atturney.

And a late erected court called the court of the Queens reuenues, for the deciding of controverses amongst the

Queenes tenants.

Next vnto these, are the courts of Equity, which are, the Chancery, and the court of Requests. The court of Chancery, which is commonly called the court of conscience, is chiefly for the mitigation of the rigor of the comon lawe, wherein the Lord high Chancelor of England is chiefest ludge and moderator, to whom are joyned as affistants, the Most the Rolles, and certaine grave Doctors of the ciuil law, which are vsually called Masters of the Chancery.

The court of Requests is much like to the Chancery, and is chiefly for the kings servants: the Iudges wherof, are the Masters of Requests, which bee alwaies reverent men, and well seen in the civil law, and one of them is ever attendant on the King to receive supplications, and to answer

them

them according to the Kings pleasure.

Hauing thus paffed ouer the seueral courts of common law, the courts of Equity, and those which are of a mixt nature, betwixt the common & ciuill law, I wil only name the spirituall courts, the chiefest where fare these:

The first and most principal, is the convocation of the Clergy, which is a Synod of the chiefest of the Clergie of the whole Realme, held only in Parlament time, in a place called the Convocation house, where cannons are ordained for church-government. And this court may be called a generall Councell: next vnto which are the particular Synods of both Provinces, Canterbury and York, and are called provinciall Synods. Then is there the Archb. of Caterburies court, called the Arches: the court of Audiences the Prerogative court: the court of Faculties: & the court of Peculiars; with many other courts in each severall Dioces. In all which courts, what matters are there handled, their Judges and affistants, and all their whole manner of proceedings, I leave to the report of such, as are better acquainted in those courts.

And thus much may suffice for the present estate of our country, as it is now in the ninth years of the raigne of our dread Soueraign Lord, K. lames the first, whome God graunt

long to rule and raigne ouer vs.

OF IRELAND.

The North and West side, and much about halfe as big as Brittaine, was so called (according to some) ab hybernotempore, that is to say, of the winter season. The ground there is so exceeding rancke, and the grasse so pleasant and delicious withall, that their beasts in Sommer time will

Ec4

arc

kill themselves with seeding and supersuosly grazing, if they be not driven from pasture some part of the day.

This Mand breedeth neither spider nor toade, nor any other venimous or infectious creature, nor will any live that are brought thither out of other Countries, but dye instantly as soone as they do but touch this Countries

soyle.

Hed

Bees there be none, the aire is very temperate and the earth fruitfull, and yet be the people exceeding barbarous, vnciuill, and cruell. For those which prooue vanquishers in their battels, swill and drinke up the bloud of their slaine enemies, and then defile and gore their owne faces with it. And whether they do right or wrong, it is all one unto them.

When a woman is delivered of a male child, the first meate she giveth him, shee putteth into his mouth with her husbands sword point, signifying by that manner of feeding, (and also praying after her countrey fashion) that the child may dye no other death, but in the field amongst his enemies. Their greatest gallants adorne the hilts and pummels of their swords, with beasts teeth, which bee as white as Iuorie, and brought thither out of other countreys. And their chiefest delight and greatest glorie is to be souldiers.

Those which inhabite the hilly and mountainous part of the countrie, live vppon milke and apples, and are more given to hunting and sporting, then to husbandrie. The Sea betwirt England and Ireland is very raging, vnquiet, and troublesome all the years long, and (but in summer) hardly navigable: Yet do they sayle over it in boates or whirries made of Ozier twigs, and covered with Oxe hides or buffeskins: they abstaine from meate all the while they

are vpon the feas. And this fea according to the opinion of the best writers) is in breadth one hundred and twenty English miles. The inhabitants of the He of Sillura, re- Syllura. taine as yet their old customes and course of life, money they have none, nor no marketting, but gine and take one of an other, furnishing themselves rather by exchanging one thing for an other, then by buying and felling: They beleeve in the gods, and aswell women as men, bee very skilful in predictions and footh-faying.

Those which possesse the Hes called Eubudes (where The Illes calof there be fine line altogether on milke and fish, not ca- led Enbudes, ring for corne nor any kinde of fruites. These Islands are seperated one from an other onely by alittle riner, and are all under the government of one King, who poffesseth nothing in private to himselfe, but occupieth all

in commune with his fubicets . muos maris

Their lawes inforce him to equity and right, and least coueteousnesse should divert him from truth thee learneth Iustice through powerry, as being maintained at the publike charge, without having any thing proper to himfelfe, no not so much as a wife, in so much as enjoying the company of women by turnes with his fubicets, hee is veterly deprined of all hope of iffue, that hee may justly lay are his owner of the of the verti had

The vemost Island in the British feas is Thyle, wherein, The Island calin the Sommer folftice, when the Sunne is in Cancer, led Thyle now there is almost no night, and as little day in the winter fol-called Island. flice: The Inhabitants in the beginning of the spring line amongst their cattaile with herbes and milke, and in winter with fruites of trees, for the Island yeeldeth great store of apples: They have certaine mariages, but enjoy their women in commune like the Inhabitants of the Eubudes.

There

There

The Gymnesia or Baleares. There bee other Islands also in the Mediterranean sea towards the West, which of the Greekes bee called Gymnesiæ, because the people thereof goe naked, but of the Romans, and by the Inhabitants themselues, they are called Baleares, of slinging or casting of stones, because they bee more expert in that excercise, then any other people. The biggest of these Islands, is the greatest Island that is excepting seven, which are Sicilia, Sardinia, Creta, Eubæa, Cyprus, Corsica and Lesbos: It is distant from Iberia now called Spaine one daies sayling.

The leffer of them lieth more East-ward, and aboundeth with all kinde of cattaile, and especially mules, which
bee greater then other country mules, and will bray lowder: both of these Islands are fertile and fruitfull, and
well replenished with people. They beevery greedy of
wine (whereof their country yeeldeth none) and in steed
of oyle (which is also wanting) they anoint their bodies
with swines grease, and masticke mingled together. Women there are in farre more estimation then men, in so
much as if a woman bee taken prisoner, they will ransome
her with three or source men.

Their dwellings are in hollow caues, made in steepe rockes, which are their onely couering and defence for their bodies: And they are so farre out of loue with gold and silver, as they forbid it to bee brought into their Island, supposing that by wanting money, they are in security from all plots of treason: And therefore at such time as they served in the Carthaginian wartes, they brought home nothing with them, but wine and women, which they bought with the money they received for pay. Their manner of marriages are both strange and prodigious, for all the brides samily and friends that are present

at the nuptials, lie with her one after an other according to their age, and the bride-groome last of all: the forme of burials also is proper to themselves, and different from all other people, for they dismember and cut the dead bodie into small peeces, and put them into a vessel and so cover the vessel with stones.

Their weapons are every one a fling, and there budgets to put stones in the one hee hangeth about his necke, an other hee guirdeth about his waste, and the third hee carrieth in his hand, their stones are bigger then other men are well able to throw, and yet will throw them fo ftrongly that they flie with fuch violence as if they were shot out of a peece: And with these stones when they affault any citty, will they wound and kill their enemies that gard and defend the walles and bulwarkes of the cittie, and breake their fhields and helmets, and all other kinde of armor : and they will leuell fo rightly, as they will verieseldome misse the marke they aime at, for they bee trained up in this kinde of excercife from their childhood, and therevoto constrained by their mothers, who will fer a peece of bread spon a flake for them to throw at, and give them nothing to eate, before they have stroke the bread off the stake with a stone.

Now having entred into the relation of Islands, opportunitie is offered to speake somewhat of a new found
Island symmetric in the South part of the Ocean sea, and found out by
of the strange things that are reported to bee in that I- Iambolus,
sland, as also of the cause and manner of the finding
thereof, which was thus.

One lambolus being in his youth trained up as a scholler, after the death of his father (who was a merchant) betooke himselfe to merchandize, and sayling into Arabia

for

for spices, he with all his partners were furprised and taken by Pyrats and Robbers, and one of his fellowes and himfelfe beeing by those theeues set into the fields to keepe sheepe, were afterwards found and taken away by certaine maritine Æthiopians, and by them carried ouer into Aethiopia, where (for because they were strangers) they were affigned to bee a facrifice and expiation to the gods of that Country, for those Aethiopians which lived you the sea coast, had an ancient custome of sixe hundred yeares continuance, which they received by Oracle from their gods, to expiate and make fatisfaction to their gods with two men: the manner whereof was this: They had a little barke or boate, prouided for that purpose, that was able to brooke the feas, and which two men were able to gouerne : and into this veffel they put lambolus and his companion, and victuals for fixe monthes; commanding them that (according to their Oracle) they should direct their ship and saile South ward, and that then they should attainero a fortunate Island, the people whereof were maruelous curteous and civil & florished in great felicity: Into which Island if they arrived in fafety, their owne Country should for fix hundred yeeres after enjoy perfect peace and happinesse: But if (through the terror or tediousnesse of the seas they diverted their course, that then (as impious and wicked variets) they were causers of great calamities that should fall voon their region. Al bollogol old 35

This done and the boare lanched out; those maritine Aethiopians are said to keepe that day holy; and to doe sacrifice to the seas, praying for their good successe, and that their expiation, may take good effect: When sambolas and his companion were thus committed to the

mercy of the sea, and had beene long tossed in stormes and tempests, after source monthes sayling, they arrived into an Island in some round, and in compasse about since thousand stadia, into which when they were entred, some of the Inhabitants came to meete them, and some others runing towards them (being greatly amazed, and wondering at the comming of strangers into their Island) received them very curteously, and bountifully offered them such things as their country afforded.

The Inhabitants of that Island, are nothing like to vs, either in statute or manners, for though they carry the same proportion of body and members, yet bee they farre taller then wee are, the most of them being about source cubits hie, and notwithstanding their exceeding beight, their bones bee not solid like ours, but slexible like nerues or sinewes, by which meanes they exceed vs in agility and nimblenesse of body, and they are so strong with al, as what ever they grasp with their hands can hardly been wrested from them. They be avery beautiful, comely and well featured people, and their skinnes so smooth and so slike, as you can hardly perceive any wrinkle or haire upon any part of their bodies.

The hollownesse of their eares is much wider then ours, and their tongues as farre different, for nature (assisted with their ingenious wits and dispositions) hath indued them with this extraordinary priviledge, that their tongues are naturally so eleft and devided from the roote to the tip, as they seeme to have every one two tongues, by which meanes they doe not onely speake a humaine and intelligible voice, but they can truely imitate the chirping and singing of divers birdes likewise, and that which is more strange, they will talke and confer

conferre with two seuerall persons, of seuerall-matters, at one and the selfe same time, the one part of the tongue speaking and giving answere vnto one, and the other part to the other: The ayre is there very pure and whole-some all the yeere long (according to the saying of the poet, that apples, peares and grapes will rotte and corrupt vpon the trees and vines) and the daies and nights are ever of an equal length, and when the Sunne is directly over their heads, there is no shadow of any thing towards the South.

All the people of one stocke or kindred line together, so as they exceed not the number of source hundred: their chiefest abode is in the fields, for the earth naturally produceth great store of fruits, without tillage or trauell, in so much as through the vertue and quality of the Island, and temperature of the aire, they have more then they are able to spend.

There be a kinde of reeds growing in that Island, which beare great store of fruite like vnto white vetches, the fruite of these reedes they gather and sprinkle with warme water, and their every graine will bee as bigge as a Doues egge, which they afterwards grinde or beate into meale, and make thereof a kinde of bread, which in taste is most pleasant and delicious his analysis as a page of the land, and

There bee many great springs, and sountaines of water, whereof some bee hot and serue for bathes, and to cure diseases, and some cold, and withall maruelous sweete

and very heife all likewife of hardiwall danield vray bas

They be a people very industrious and greedy of learning, and especially of Astrology: Their letters which they wie in sence and signification; are eight and twentie; but their carecters are but seven in number; someway caracter

caractar hath foure severall significations or interpretations, and they write not from the left hand towards the right, as wee doe, but beginne at the top and write downewards.

They be very long of life, the most of them living the full age of a hundred and fifty yeeres, and (for the most They have a part) without any sicknesse at all : and if any hap to fall ei- how long to ther into an ague or any other infirmity of body, they are line. compelled by their law to die forth-with: They are also appointed how long they shall line, which age when they have accomplished, they willingly procure their owne deathes, some by one meanes and some by an other: There is an herbe in that countrie, vpon which if any, an admirable one lay his body, hee falleth into a sweete and delectable berte. flumber, and in that sheepe departeth his life without

paine.

Mariages they have none, but women bee there common to all, & children equally loved of al and brought vp in common amongst al, so as no man can say, this is my wife, or this is my child: yet oftentimes they take the children from their nurses, least mothers should afterwards reknowledge their owne fonnes: through which community it happeneth that (being voide of ambition and affectation, or curious defire of that which nature denieth them) they live quietly, and peaceably without fedition or diffention. There bee also in that Island certaine beafts, which though they bee little of body, yet in respect A rare beaft. of their nature and vertue of their bloud, they bee most rare and admirab, they bee of a round body like vnto a Tortoise or Seacrable, and have two lines croffing their middle, vpon euery end whereof standeth an eare and an eye, fo as they heare with foure eares and fee with foure

foure eyes, and yet have but one belly or paunch that receiveth their meate, and round about their body grow
many feete, with which they can goe backward and forward at their pleasure, the bloud of this beast is said to be
of a maruelous strange efficacy, for if a body bee cut and
mangled into peeces (so as it appears to have life in it). &
be anointed with the bloud of this beast, every part wil instantly grow to other, and the body will bee whole a-

gaine.

Euery family or company that live together, doe likewife breed and norish vp great birds of a diuerse nature, and by those birds they make triall how their children will prooue afterwards, for they fet them when they bee very young vpon the backes of the birds, and if they fit fast when the birds biginne to flutter and flie, without feare of falling, those children they bring vp, but if they shew themselves dastardly and timerous, they are rejected and thrust away, and suffered to live no longer, as beeing vnprofitable for any excercise of the minde: And the eldest of enery kindred or company that so live together is Lord, and commander ouer the rest, to whom they yeeld obedience, as to their King, and when he accomplisheth the age of an hundred and fifty yeers, he depriueth himfelf of life (for fo their law commands) and hee that is next vnto him in age taketh the gouernment vpon him: The feathat incloseth the Island is very boysterous & rugged, yet is the water most pleasant & delightsome in taste, the North pole and many other starres which are seene in our Horifon appeare not in theirs.

Seuch other Islands. There bee other seuen Islands of like quantitie, and of like distance one from an other, and indued with like manners tand lawes as this is: The Inhabitants of these

Islands.

Ilands vse the fruites of the earth (which shee bountifully affordeth of her owne accord) very sparingly, for their dyet is simple, and they couet for nothing but to suffice nature, they eate flesh some-times boylde and some-times broyld, and dresse their meate them-selues, rejecting the Arte of Cookery, and all seasoning of their meates with salte or spices, as friuolous and vnnecessary. They worship the Firmament, the Sunne, and the rest of the celestiall bodyes, they catch diverse forts of sishes and birds, and they have great store of Olyne trees and Vines, which naturally hold their increase, so as they have Olives and Grapes in aboundance, without travell or cost.

These Ilands also produce serpents that bee great ones, but nothing hurtfull, the siesh whereof is maruelous sweete and delicious. Their garments are of a sine white Cotton or Downe, which groweth in the middle of Reedes, which being dyed with the Iuyse of these sea sishes that coloureth purple: they make themselues purple garments thereof. There be also diverse sort sort living creatures of strange and almost incredible natures: They observe a certaine order and strict course in their dyet, eating but onely one kinde of meate vppon one day, for some day they eate sishes, an other day sowles, an other sless of beasts, and some-times Oyle, and the table where they eate they meate is very meane and simple.

They bee addicted to diverse exercises, for some serve and are served in course, some are imployed in fishing, some in sowling, some in sundry Artes and manuall occompations, and all of them in generall are busied in some

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one thing or other that redoundeth to their common

good.

In their facred ceremonies, and vpon holy dayes, they fing lawdes and himnes in honor of their gods, and especially of the Sunne, to whome they dedicate themselves and their Islands.

They bury their dead bodyes vpon the sea coast, couering the carcasse with sand, that by the slowing and inundation of the waters, there may bee a great heape of sand in the place where the corpes are buryed.

The canes whereof they cate the fruite (as they fay) doe increase and decrease according to the disposition of the Moone: The water of their fountaines is both sweet and holsome, alwayes hotte, vnlesse it bee mingled either

with winc or cold water.

When Ismbolus and his companion had lived in that Hand seaven yeares, they were forced to depart, for the Handers held them to bee evill livers, and of bad behaviour and conversation, and therefore providing their shippe ready, and victualling her, they set forward on their journey, thought fore against their wills, and at the source months end they came to the King of India, by whome they were afterwards safely conducted through Persia, and brought into Greece.

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said of our districtions for some feres

Of the Iland called Taprobane and of the wanners of the inhabitants.

CAP. 26.

APROBANE before mans vente-of ranse rousnesse (by exquisit, searching into base, every creeke and corner of the sea) had truely and throughly discovered it, was held to be (as it were) an other world, &c that wherein the Antipodes were suppose

fed to dwell: But Alexander the great, by his prowesse and valour, remooued the ignorance of this common error, which did much augment and increase the glory of his name: for Onesieritus the præsect of his nauie, being by him sent to search out what manner of land it was, what commodities it yeelded, and how and by whom it was inhabited, made it most apparent and manifest vnto vs.

The length of the lland is seauen thousand stadia, and five thousand in breadth, and it hath a river running through the middle of it, that devideth it into two parts: Some part of this lland is wholy replenished with beasts, and Elephants, which be farre bigger then India breedeth any, and some part of it is well peopled: There bee great store of Pearles and precious stones of diverse kindes: It is situated East and West, and beginneth at the sea called fretum India: from Prassa a countrie in India into Taprobane, at the first discovery thereof, was the space of 25. dayes sayling, but it was with such boates as the river of Nilus carried, that were made of reedes,

for at this day with our shippes it is not about seuen

dayes sayle.

The sea that deuideth the Iland in twaine, in many places is very shallow, being not about seven foote deepe, but in some other places againe, the channell is so exceeding deepe that no anchor can reache the bottome : In fayling they observe not the course of the starres, for the North pole and the seauen starres doe neuer appeare to their view, and the Moone is no longer seene in their Horizon, but from the fixt day after his change to the fixteenth, but the cleere and radiant starre called Canopus shineth there very bright, and the Sunne riseth vppon their right hands and fetteth vppon their left. With coyne they were altogether vnacquainted, vntill the raigne of the Emperour Claudius, and it is reported that they were greatly amazed at the fight of money, because it was stamped with fundry figures and fimilitudes, and yet in weight and fubstance was all one: In stature and bignesse of body, they exceed all other men, of what nation fo euer.

They dye and coulour their hayre browne, their heires bee gray or blew, their vifage grimme and sterne, and their voyce harshe and terrible. Those which dye an vntimely death, live commonly till they bee a hundred yeare old, but those which spend out the full course of nature, live till they bee maruelous old, farte exceeding mans ordinary frayltie: They never fleepe in the day time, and but part of the night neyther, for they rive exceeding early: Their buildings bee meane and lowe, and their victualls alwayes alike, they have great store

of Apples, but no Vines.

They honor Hercules as their God. Their Kings are elected as well by the voyces of the commons, as by the nobility, for the peoples care is to choose one of great clemencie, and vnprooueable manners, and fuch a one as is well striken in yeares, and withall that hath no children. for he which is a father, is not there admitted to be a King. be he neuer fo good and vertuous : and if the King at any time during his raigne, hap to have a child, he is therefore instantly deposed, and deprived of all Princely jurisdiction : and this they doe, for because they will not have their kingdome become hereditary : Moreouer, bee their King neuer fo just and vpright, yet will they not commit the abfolute government wholy into his hands, for to the end he should not be sole Judge in capitall causes, there be forty Rectors or Guides annexed vnto him as his affiftants. and if the judgement of the King, and his forty affiftants feeme partiall or distastfull to any one, he may from them appeale to the people, who have likewife feventy Judges allowed them for the determining of fuch causes as come to them by way of appeale, and the fentence that is pronounced by these seuenty Judges must of necessity stand inuiolable.

The King in his apparell differeth much from the people, and if he be found guilty of any offence, and thereof conuicted, he dyeth for it, yet not with such a death as any one should lay violent hands upon him, but by common consent hee is shut up in some close place from the sight and company of all men, and there famished to death.

This people bee generally addicted to husbandry, and hunting of Tygers and Elephants, for other common beafts they little regarde: and some delight in fishing for shell sishes, the shells weereof bee so bigge, as one shell

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will

will make a house sufficient to containe a whole family: The greater part of this Iland is burned with the heate of the Sunne, and is therefore desert, vppon the side of the Iland beateth a sea that is very greene. They esteeme much of gold, whereof, and of all sorts of precious stones, they garnish and beautiste their pots. They have great store of Marbles and Margarites, and very bigge ones.

The conclusion of the booke.

And these bee the people, countries and nations, whose manners, customes and institutions, are commended vnto vs by Historiographers, and which by any meanes I could collect out of them: yet I confesse there be many other, which I have eyther wholy omitted, or lightly paffed ouer, because I could not write more of them, than I found in other Authors, having neuer by travelling into those parts, beene eye witnesse of them my selfe, nor could otherwise attaine to the perfect knowledge thereof, neyther doe I thinke it possible for mee or any man elfe, to know and declare the manners of all nations, but God onely, to whom nothing is hidden, nor nothing vnpossible for hee onely it is that first laide the foundation of the earth, it was hee that first founded the depth and bottome of the fea, and pointed vnto vs the passages through the deepe, hee onely it is that so bountifully hath bestowed upon vs, wealth, dignities, honor and riches, and all other commodities necessary for our beeing, and hee it is that hath allotted vnto enery one his profession and course of life wherein to imploy himselfe, for some hee hath ordained to bee husbandmen, permitting them. to growe wealthy by varipping the bowels of the earth, to some others hee hath given the sea, wishing them to provide their livings, some by fishing, and some by mer-

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Of the Ge .

merchandize, some others he hath addicted to the study of Sciences and Philosophie, that thereby they may attaine to honor and estimation, and some others he hath put in places of authority to gouerne and præcede the rest: And therefore it is no maruell, that all men are not of one condition, nor of one nature, nor yet indued with like manners, seeing wee perceive such difference and variety in kingdomes and countries, as that one country produceth white people, an other swaichy, an other tawny, and some cleane black, or like who slowers which grow in Assyria: and even so hath God appointed, that people should be of variable mindes and dispositions, as other things are, and that every one should rest contented with that course of life, that God hath appointed for him.

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is round work the die that he that which are

three times in all their fines, that is rollar, when they be a both saviven they be manyed; and when they ive a dving. and children F feedball bei Tie houses as mole of the other Scythic is doe, dreit firfteinaude confident for the most part of Marca wilke, which formeth them both for mean and drinker They bee fel dance oper come in battaile for that their becaiffed of vidinals is in eutry place and at all turnes in deadmethe. This peoplerforced Darius to return thoma withour conqueft: they bee maniellous just one towards are observas be under both witter and wealth in common to all; they taking old menby calling them their lathers, the your men their children, and their equals bretheen of this people was distinction one of the feuen wife abon, who came into Greece to learne the laws & ordinances of other nations 43.077302

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The manners of diverse nations, collected out of the workes of NICHOLAS DAMASCEN.

Of the Thyni.



HE Thyni (which bee a people of Thrace) receive such as have suffered shipwracke, or fallen into pouerty by their owne defaults, very courteoufly and friendly, and all strangers likewise which come willingly vnto them, are highly honored, but those which come perforce, whether

they will or no are as severely punished.

Of be Ariton .

The Aritonikill no kinde of beaft, they have their Oracles written in lots, which they keepe in golden couers.

Of the Dardani.

The Dardanifa people of Illyrium) bee washed onely three times in all their lives, that is to fay, when they beeborne, when they be marryed, and when they lye a dying.

Of the Ge lattophagi.

The Galactophagi (a people of Scythia) line not in houses as most of the other Scythians doe, their sustenance confideth for the most part of Mares milke, which ferueth them both for meat and drinke: They bee seldome over-come in battaile for that their provision of victuals is in enery place and at all turnes in readinesse. This people forced Darius to returne home without conquest: they bee maruellous iust one towards an other, as having both wives and wealth in common to all: they falute old men by calling them their fathers, the yong men their children, and their equals brethren of this people was Anacharsis, one of the seuen wise men, who came into Greece to learne the laws & ordinances of other nations

Homer

Homer remembreth this people, where he faith, the Mysi fight nigh at hand, the Agaui milke Mares, and the Gala-Ctophagi and Abij be most inst men. And the reason why he calleth them Abij, is, either because they would not till the earth, or for that they lived without houses, or ele because they onely vsed bowes in the warres (for a bow of the Poets is often called Bios: there is not one amongst them all (as is reported) that is either ftirred with enuy, swelled with hatred, or striken with feare, by reason of their exceeding great Iustice, and communitie of all things. The women there be as warlike as the men, and go with them to the warres when need requirerh, and therefore it may well be true, that the Amazons be women of fuch valerous and generous spirits, as that they went forth with an army vnto Athens and Scicily, at fuch time as their abode was about the poole of Mæotis.

The women of Iberia do once every yeare bring their Of the Iberia whole yeares worke, into an open and publicke place vin presence of all the people where certains men be elected by voyces, as ludges to censure of their labours, and those which by them are adjudged most laborious, are most honored, and in highest estimation: they have also a girdle of a certaine measure, within the compasse wherof, if the belly of any will not bee comprehended, they

be thereby much differaced.

The Vibrici in their battels against their enimies, of the Vint hold it visitting for the vanquished to survive, and that it is necessary either to ouer-come the enemy, or to bee flaine themtelues: This people when any controuerfie happeneth amongst themselves, fight armed, as if they made warre against their open enimies, and hee which killeth :

killeth his adverfary in fight, is supposed to have the instest caufe.

Of the Celte.

The Celtæ (a people inhabiting neere the Ocean) account it a difgrace for any one to withdraw himselfe, or leane his body to a wall, or house: when any inundation commeth towards them from the fea, they arme themfelues to meete the floud, and make refiftance vntill they be drowned, neuer retiring back, nor shewing the least feare of death any manner of way: They weare their swords aswell when they bee occupied in the affaires of their common-wealth, as in the warres, and a greater punishment is inflicted upon those which kill strangers then Cittizens, for the first is punished with death, the other with banishment : And those about all others bee most honoured, which atchiuing any victory, have thereby purchased any ground for their publicke vs: the gates of their houses be never shut but stand alwayes whole yeares worke into an epice and packeter in ago

of the Pedaly. Amongst the Pedalians (a people of India) not hee which is cheefe in the facrifice, but hee that is most prudent of all those which be present, devineth, and they defire nothing of the gods in their prayers but Iustice, onely the Praylij or Phrasij succour with sustenance their

neighbours afflicted by famine.

Of the Telchines,

The people called Telchines dwelled first in the Ile of Creere, and afterwards inhabited the Ile of Cyprus also: from whence they remooued into Rhodes, and injoyde that Iland, where they began to bee very malicious and enuious, and exercifing themselves in Mechanicall Arecs and imitating the workes of their elders, they were the first that credted the Idoll of Telchinian Minerua, which

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is as much to fay, as enuious Minerua.

It is not lawfull amongst the Tartessians, for the youn-

ger to give testimony against the elder.

The people of Lucania excercife judgement and inflict of the I ucani punishment as well for luxury and floth, as for any other offence what-fo-euer, and hee which is proved to lend any thing to a luxurious person, is fined at the value of the

thing lent.

Amongst the Saunites or Samnites is once every yeare of the Samni. a publike Judgement pronounced, both of young men tes. and maides, and which of the youngmen is adjudged best, by the centure of the Iudges, shall first make his choyfe which of the Virgins hee will haue to his wife; and the fecond to him, choofeth next, and so of all the rest in order.

The Limyrnij have their wives in common, their children be likewise brought vp at their common charge, vn- Of the Limyrny till they accomplish the age of fine yeares, and in the fixt yeare they be brought together, into one place, where all. the fathers be affembled to make conjecture whom every childe doth most resemble, which done they assigne vnto euery father the child that is likeft vnto him, and by that meanes euery one acknowledgeth his owne child as necre as he can, and bringeth him vp as his owne, whether he be fo or noe.

The Sauromatæ or Sarmatæ pamper and gorge themfelues with meate for the space of three daies together, of the Saure. that they may be throughly filed : they obey their wines in all things, as their Ladies and Mistresses; and noe maide there is admitted to marry, before the hath beene the death of Comenimy, our er one of or head continue guitar

safete consisted deceyunity to put them to believ vie,

Of the Cerceta.

The Cercetæ punish all offenders so seuerely, as they prohibite them to facrifice : And if any marryner or gouernor of a boate, split, or runne his shippe or boate vpon a rocke, all men that passe by him spit at him in contempt.

Of the Molini

The Molyni keepe their Kings in flrong castles, and if any of them be adjudged carelesse of the common-wealth hee is there famished to death: The graine which the earth yeeldeth there, is equally distributed amongst the people, fauing some small part thereof which is referued in common to releeue ftrangers.

Of the Phryges

The Phryges or Pryges abstaine from al swearing, so as they will neither sweare themselves, nor constraine others to sweare: And if any man amongst them kill a labouring ordraught oxe, or privily raketh or stealeth any instrumer of husbandry, he is punished with death: They bury not their Priests when they bee dead in the ground, but place or fet them vpright vpon pillers of stone of tenne cubits high.

Of the Lycy.

The Lycij attribute more honor to their women then to men, and all of them take their names after their mothers: In like manner they make their daughters their heires, and not their sonnes, And if any freeman be conuicted of theft, hee is punished with perpetuall servitude: They give not their testimony in deciding controversies at an instant, but alwaies at the Months end that they may have time inough to delibrate what testimony to giuc.

The Pifidæ at their bankers facrifice the first of their of the Pifile. feafts to their parents, as vnto the Gods, the protectors of alliance and friendshippe; Their sentence for the misusing of things laid to gage is most seuere, for hee which is there convicted deceytfully to put them to other vie,

then

taken in adultery, he together with the addulteresse woman, are for a punishment led through the citty sitting vpon an asse, and that for the space of certaine dayes ap-

poynted.

The Æthiopians attribute the chiefest honour vnto their sisters, and the Kings leave their sisters children to sians, succeed them in their Kingdomes, and not their owne, but if there bee no such children, to whome the right of succession belongeth, then they choose for their King hee that is most indued with valour and combinesse of personage: piety and justice are much practised amongst them; dwelling houses they have none but live altogether without doors, and when (as many times it happeneth) much of their goods lie th abroad in the common waies, yet they be so true as no one stealeth any thing from them.

Amongst the Buzi (a people of Libia or affricke) of the Buzi.

the women.

The Basuliei (a people of Lybia) when they make wars ioyne their battells in the night and keepe peace all the Of the Basuliei

day.mitdguord or

The Dapsolybies assemble them-selves together into of the Dapsone place, and marry at the same time they be so assembled. bled after the setting of the seaven starres: their manner of marrying is thus; after they have banqueted a while their lights or torches (for their meetings for this purpose are in the night) are put forth and extinguished, and then they go vnto the women sitting by themselves in the darke, and which of the women any manshal take at adventures, her hee hath to his wife.

Amongst the Ialchleneians (a people of Libya, (when of the Ialchimany corriuals goe about to obtaine the loue of one leneians:

woman,

woman, they suppe all together with the father of the woman they desire in mariage, where they spend the supper time in taunting and scoffing one another with pleasant quippes and lests, and hee whome the woman doth most arride, and best conceine of hath her to his wife.

Of the Sardo-

The Sardolybies make no provision of houshold stuffe,

but onely of a cuppe and a fword.

The Alytemij(a people of Libia) choose the most pernicious Kings, they can get, but for the rest of the people hee which is most just, is of greatest dignity.

Of she Nome

The Nomades (a people of Libia also) in their compueation of times, account by the nights and not by the

dayes.

Of the Apha .

The Apharantes (a people of Libia) are not distinguished and knowne by proper names, as other people bee, they reuyle the Sunne at his rysing, because hee produceth and bringeth all euills to light, and they account those daughters the best, which keepe their virginity longest.

Of the Bestin

When any of the Bæotians are become banckrupts, and not able to pay their debts, they are brought into the common market place, and there conftrayned to fit together and be coursed all ouer with a basket, and those which have this punishment indicted upon them, are accounted for euer after for infamous persons, which punishment (as some thinke) was imposed upon the father of Euripydes, who had his beginning from the people of Bæotia.

Of the Affirig.

The Assiryans sell their virgins in the open market to any that desire to marry them, and those which be most beautyfull, bee first fould, and then the rest, but when they come to the most desormed they make proclamation

by

by a common cryer how much mony any one will take to marry them; and so by this meanes that which is gotten for the faile of the faire virgins, is bestowed in placing the foule, in like-manner they joyne together those that in their manners bee most like for grauity and humanity.

With the Persians that which is esteemed dishonest to bee done is held vnfitting to bee spoken, if any one kill his of the Perfec father they esteeme him a changeling and not a naturall childe, if the King command any one to bee bearen or whipped, hee is as thankefull, as if he had received a great benefit, because the King remembred him: they which have many children are for that cause regarded of the King, and they teach their children as well to speake the

gruth as to learne any art whatfoeue

Amongst the Indians when any one is deceived or co- of the India. zoned of that which hee lent or left in trust with an other, he bringeth not his action against him that deceived him, butimputeth the fault to him felfe, because he trusted him: if any one cut of the hand or pull out the eye of an artificer hee is punished with death for it : hee which is guilty of any haynous offence, is by the Kings command shauen, which is the greatest ignominy amongst them that may bee : when an Indian man dyeth, one of his wives which hee most loued in his life time is layde on the pyle and burned with him: And there is great controuerfie and stryfe amongst them, (every one having their friends to speake and plead for them) who shall bee shee that mad bee burned, with her deceased husband, for each one defireth it.

The Lacedemonians thinke it not fitting nor honest of the Latede-

to bestow themselves in learning any other arts then such as belong to the warres : the men dyet all together in one place, they reuerence all old men as their parents: and as the men have exercifes proper to them-felues, so have the maides likewise to themselves: It is not lawfull for frangers to dwell at Sparta, nor for a Spartane to trauell into other countries: they give power and licence to their wives to take the fairest men they can finde to beget children of them, whether they be Cittizens or strangers. It is vnseemly for a Spartane to make any gaine of any thing: their money is made of Lether, and if any man haue either gold or filuer found in his house, hee dyeth for it: They account it the greatest glory that may bee, to shew themselues humble and obedient vnto Magistrates: and farre more happy are they accounted amongst them, that dye an honourable death, then those which live in great prosperity: Their children (by a certaine custome they vse) are whipped round about a pillar, till most of them bee runne away, and those which tarry still under the whipps, haue Garlands given them for a reward, for they hold it vnhonest to take any dastard for their companions schoole-fellowes or friends. Old men when they draw neere their deaths, bee censured who of them have lived well, and who otherwise: when an armie is conducted without the limitts of their country, a certaine Priest which they call (Pirphorus) that is to fay, a fire-bearer, maketh and kindleth a fire at the Altar of Impiter their guide, which fire he carieth before the King, keeping it ever from going out. The King when he goeth to the warres is attended with Prophets and Soothfayers, Philitions and Minstrils, and they vse Pipes or Flutes in the warres in freed of trumpets, and those which fight be adorned with Garlands

garlands. All men arise to the King to doe him reuerence, but the officers called Ephori: and the King is fworn before he enter into his Kingdome, to gouerne according to the lawes of the common-wealth.

The Cretenies were the first of all the Grecians that o- of the Creteni beyed the lawes ordained by King Mines, who was first fes. that obtained dominion of the lea: This Minos when hee invented and framed those lawes fained that hee learned them of lupiter, and therefore for the space of nine yeeres. together he would viually goe vnto a certaine hil, wherein was a denne confecrated to Iupiter, and euer when hee returned backe, hee brought fome new lawes to the Cretenses, as though hee had beene their instructed by Iupiter. Of this Menos and his fained conference with Iupiter, Homer speaketh thus. Amongst them (faith hee) is the City called Gnoffus, where Minos who had often conference with the great god Inpiter, raigned nine yeeres.

The Cretensian children be broght vp altogether in one publike place, and that very hardly and painefully, for they be much accustomed to hunting when they bee yong, and to run barefooted, as also to goe armed to the Pirrichan vawting or leaping (whereof Pyrrichicus, Cydoniates a Cretenfian born, is faid to be the inventor) which is a very laborious &difficult excercise for youth: The men in like maner eate together in one publike place, & by reason of their fustenance and prouision, all things be indifferently ministred vnto them: the gifts or presents which amongst them be in most request, be weapons.

The Autariatæ, if any of there fouldiors faint or fick, by of the Autathe way, wilrather kil them, then leave them living in a strang place. The Triballi set their army in foure squadrons, or orders, the first ranke consisteth of those which of the Tribal) bee feeble and weake, the next vnto it of fuch as bee

stronge and lustie, the third of horse-men, and the last of women, which (when all the rest be put to flight) sticke to their enemies, still pestring and afflicting them with their reuilings and skoldings.

Of the Cufia"

The Cusiani bewaile those which bee borne into the world, and account them happy and bleffed that depart out of this life.

Of the Cy.

The Cij whe they have burned their dead bodies, gather vp all their bones and beate them to poulder in a morter. and then taking thip, they lanch into the deepe, where putting the poulder into a five, they scatter and disperce it in the winde, till all be blowne away and confumed.

Of the Tauri.

The Tauri(a people of Scythia) when their King is dead. bury with his body such of his friends as hee loued best in his life time, and on the other fide the King when any of his friends die, cutteth off part of the lap of his eare, either more or leffe as his deceafed friend was of deferts.

Of the Sindi,

The Sindi, when they bury any one, looke how many enemies hee flew in his life time, just so many fishes doe they cast into his sepulcher with him.

Of the Colchi.

The Colchi bury not their dead bodies in the ground,

but hang them vp vpon trees.

Of the Panebi.

The Panebi (a people of Libya) when their King is dead, bury his whole body in the ground, but cut off his head, and referue it, guilding it with gold, and esteeming it as a facred relicke.

·FINIS.

Certaine things concerning America or Brasil, collected out of the Hi-Storie of IOHN LERIVS.



He Barbarous Americans that inhabite The flature the land of Brasil, be called Tououpinam- and disposition balty: their bodies bee neither prodigi- on of the Barous nor monstrous, but in stature much like vnto ours that live in Europe: yet be they more lufty and ftrong then

we founder and leffe subject to diseases, few of them being either lame or blinde, so much as of one eye, neither bee any of them deformed, and although they live vntill they be a hundred and twenty yeeres of age (reckoning their The age of the yeeres by the Moones, which computation they onely Barbarians. obserue) yet doe few of them wax gray or hore, which argueth the country to bee of a maruellous temperature, which beeing neuer dried with any colds or frosts, hath both herbs, fields and trees euer greene and florishing. And the people themselves being voide of all cares and The Barbaris troubles, which age men before their times, seeme as the worlding prouerbe is, as though they had drunk of the fountaine of things. youth: and for because they goe not into muddy and vnholfome waters or pestilet prings, which be the causes of many diseases, that consume vs before our time, weaken and make feeble our bodies, excruciate and vexe our mindes, and in the end destroy both the one and the other, therefore be they free from all such infirmities: Distruft, coueteousnesse, strife, enuy & ambition, haue no place amongst them, their complexions bee not altogether blacke, but by reason of the vehement heate of the Sunne,

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fome-

go naked.

somewhat swarthy, like vnto the Spaniards: Both men, women and children goe altogether naked without co-All Barbarians usering any part of their bodies, as beeing ashamed of their nakednesse, nor bee their bodies full of heares (as some are of opinion) but even as any heares appeare vpon their bodies they plucke them off, either with their nailes, or else with certaine little pincers or nip. pers which they have from the Christians, their beards and the haires that doe grow vpon their eye liddes and eye-browes, they pull vppe by the rootes, the which is the cause that many of them bee purblinde and squinteyed, which same fashion is vsed of the Peruerses in the Ifle of Cumana.

The haire of the hinder partes of their heads they let growe, and shaue all the fore part of the heades of their male children when they bee young, beginning at the crowne like vnto the religious order of Munkes, suffering it to grow long behinde downe to their neckes like old men.

In that same country there bee certaine herbes of the breadth of two fingers, and some-what crooked, which doe grow up long and rounde, like the reede that couereth the eare of that great millet, which the French men call Arabian wheate, and with two leaves of this herbe, Ritched together with a cotton threede, some old men-(but neither young men nor children, nor yet all old men neither) doe couer their priny partes, and sometimes also they hide them with little rags or clouts; wherin at the first fight, may seeme to appeare some little sparke of natural shamefastnesse, if the did it for that cause, but it is more probable they doe it to hide some disease

or infirmity, where with those parts bee molested and greeued in their old age : Moreouer their custome in that country, is to make a hole in the neither lip of every child when hee is young, and to put into the hole a certaine bone, polished and made smooth and as white as Iuory, in fashion bigge and square at the one end, and sharpe at the other, this bone is placed in good and exact order, vpon the broder part of the grinding teeth, and there-with a deuise they have, skrewed in and set fast having the sharpe end standing an inch or two fingers breadth out of the lippe, and is fo artificially fastned to their goomes, as they will take it out and put it in againe at their pleasure: And this sharpe and white bone they weare onely when they be young, for when they grow in yeeres, that they bee called in their language (Coromi Ovassau) that is to say tall and well growne stripling, then in steed of this bone they put into the hole a certaine greene cone, beeing a kinde of counterfeit Emerald.

The Tououpinambanity will often times for their delight take these stones out of their lippes, and put their tongues through the holes, fo as they may feeme to those that behold them to have two mouthes, but whether this strang spectacle bee pleasing, or whether it doth make them more deformed, it is easie for to bee judged: Some of them also, not contented to carry these greene stones in their lips, make holes through both their cheekes, and put stones into them for the same

purpose.

As for their nofes, whereas the mid-wives with vs. vie when a child is new borne to stretch forth his nose with their fingers, to make it more comely and sharpe. the custome of the people of America is cleane contrary, for they account those children most comely that have the flattest noses, and therefore as soone as an infant is borne, they presse his nose downe flat to his face, with their thombes (much like as they vie to doe, to certaine whelpes in France:) in this point those people disagree very much, from the Americans that dwell in a certaine country of the Kingdome of Paruania, who are faid to haue such great noses, as they vieto hange at them, in golden threeds, Emeralds, Saphires, and other little stones both white and red.

. These Brasilians die and varnish their bodies with diuers paintings and collours, stayning their legges and theighes so blacke, with the inise of a certaine fruite, which they call Genipat, as they seeme to such as behold them a farre off, to weare blacke breeches like Churchmens floppes: and that iuife which is strained or preffed out of that blacke fruite called Genipat, entreth fo deepe into their skinnes, as it will hardly be got out in ten or fifteene daies, though they wash them neuer is often in that time.

They weare also about their neckes a Iewell made of a kinde of bone that is very smooth and slike, and as white as Alablaster, this bone they call Yaci (borrowing that name of the moone, which in their language is fo called) it is aboue two handfull long, and is tied about their neckes with a cotten threed, and so hang-

eth downe vpon their breafts.

In like manner they polish and make smooth and enen with a stone they have, divers little peeces of shelles workeing them till they bee thinne and round like vnto a penny, and then boring a hole in the middle of them, they put a great many together vpon a cotton threede,

andweare them about their neckes like a chaine, these chaines in their language bee called (Bou-re) and they weare them in imitation of the little chaines of gold, which are vsually worne amongst Christians, and that which of many is called Buccinum, may very well bee the same, whereof wee see many women to weare girdles with vs. These barbarous people likewise make these chaines, they call Bou re of a certaine kinde of wood that is blacke and harde, and namely, as Matheolus witneseth of the tree called Sicomorus, which is much like vnto a wilde sigge tree, and this tree is much vsed in those chaines, because in weight and brightnesse it is very like vnto lette.

Furthermore the Americanes have great store of hennes, the breede whereof they first had from the Portingals, from these, hennes they plucke all the white fethers, and with their instruments of iron (which now they have) and before when they had none of those instruments, then with sharpe stones, they hacke and chappe into very small peeces the softest of those fethers, and putting them, when they bee chopped small into hot and feething water, die them with a certaine red collour of Brafile, this being done they annoint their bodies with a clammie gum, for to make the fethers sticke on, and then couer and decke themselues all ouer both bodie, armes and legges with those fethers, painting them also with divers collours, so as they seeme to bee couered with a downe, or fost wooll like vnto young pigions, and other birds new hatched.

Wherevoon it is verie likely, that when divers of our Countrimen came first into those coastes, and sawe them so attired, and not searching out the reason

Gg 4

thereof

thereof, spread abroade this rumor, that the barbarous Americans were hairy all ouer their bodies, though the matter bee farre otherwise, for they bee not naturally so, but this rumor arose by the ignorance of the cause, and beeing once spread abroade was easily beleeued to bee true.

There is one hath written that the Cumani vse to annoint themselues, with a certaine gumme or clammy ointment, and then trimme themselues with se-

thers of divers collours, like these Americans.

The manner how the Tovorpinamkij (for so they bee also called) attire their heads is thus, besides the shaving of the fore-part of their heads, in manner of a Monkes crowne, and the haires of the hinder partes, hanging downe long to their neckes (as is sayd) their manner is to weare frontlets or ornaments for their fore-heads of sethers of sundry collours, orderly disposed and set together, these frontlets doe much resemble the Periwigs, vied to bee worne, by noble women, who may justly bee said to receive that kinde of attire from the Barbarians: they be called in their language Tempenambi.

They weare earings also made of very white bones, not much valike vato those bones which (as wee have sayd before) yong men put into the holes of their lips: In that country is a birde which they call Toman, all her body is as blacke as a rauen, and about her gorge she hath a ring of downy fethers that be yellow, and vader that an other ring of vermillion collour, from this part of the birde that is yellow, they pull of the skinne (the birde beeing never the worse) and drie it, and so lay a round peece thereof vpon each of their cheekes, making them for to sticke on with a kinde of waxe that they had which they

call

call Trayetic: which beeing fastened and made fit, one would thinke they had bridles in their mouthes, and that

the yellow rounds were boffes guilded with gold.

These people, if they either prepare themselves to the warres, or (according to their custome and sollemne pompe) to kill any captive, to be devoured, to the end that nothing may be ewanting, to make them fine and brave, they put on their garments, settle on their cappes, put bracelets vpon their armes, of divers coloured fethers, as greene, red, yellow, blew, and such like, so artificially and cunningly compacted and ioyned together, with sender Canes, and cotton threedes, as I thinke there is scarce any imbroderer in all France, that can set in order, and make sit those fethers, with more industrie and curiositie then they do: in so much as the garments wowen and trimmed in this precise manner, may be thought to bee made of a hairie kind of silke: the same kind of trimming do they likewise bestow vppon their woodden clubbes.

The last kind of their garments are made of Estridge fethers, which in colour bee browne or russet, and which they get from their borderers, (wherby we may guesse, that those great birds be bred in those parts) the garments

be made in this manner:

They sow all the quilles of the sethers together in ranke one by another, disposing of them so orderly, as no one fether stand out longer than another, which done, they put the one side to the other, and make it round like a rose or canopie: and this strange garment in their language is called Araroye.

This bundell they put vppon their backes, binding it fast with a cotton threede, and the stalkes nearest vnto their skinnes, wherewith when they be decked & arrayed,

they

they seeme as though they carried vpon their backs, a cage

or coupe to put young chickins in.

Those which would be accounted most warlike, (that they may better manifest their strength, & shew that they haue flaine many enemies, and also for a vaunt how many captines they have killed, to be devoured) cutte and gath their breafts, armes, and thighes, and then staine and color the wounds and gashes with a certaine blacke dust, the prints of which gashes remain in their flesh to their deaths, representing to those which behold them, brest-plates and floppes cut after the Heluetian manner: When they give themselues to banquetting, carrousing, and dauncing, (wherin they spend much time) the more to stirre vp their minds thereunto, besides their horrible clamors, outcries, and houlings, they have a certaine fruite that hath a hard shell, in forme and bignesse like vnto a Chesnut : out of this shell they take the kernell, and put litle stones into the place where the kernell was, so tying a great many of them vpon a threed, put them vppon their legges, like vnto bels vsed here in England by morris-dancers:no lesse noise would they make in their hopping and skipping, if the shels of snayles were vsed in the same manner, which do not much differ from those ratling instruments they vie in dancing. And in these things the barbarous people exceedingly delight, and take furpaffing pleasure in them when they be brought vnto them.

In that Countrey also groweth a certaine kind of tree, the fruite whereof in fashion and thickenesse is like vnto an Estridge egge, through which they bore a hole, in such manner and fashion as boyes with vs bore holes in nuttes to make Whirligigges, and put therein little stones, or the bigger cornes or graines of millet, or any other con-

uenient

nenient thing, and then putting through the hole a sticke of a foote and a halfe long, make thereof an instrument which they call Maraca, which will make a huge noyse and rattle lowder than a swines bladder with peas in it: & therfore those barbarous people carry them euer about with them in their hands.

And thus farre haue I spoken in briefe, of the disposition, manners, customes, apparell, and behauior vsed by the

Tovovpinambaltii.

There is brought vnto them from the Christians a curled or wrinkled cloth, fome red, fome greene, and fome yellow, whereof they make them all manner of garments. these the Christians do give vnto these barbarous people, and have for them in exchange, victuals, marmofets, munkies, Parrats, Brafile wood, cotton, Indian pepper, and many fuch like things, which are very good merchandize: And most of them weare loose and flaggring breeches, & all the parts of their bodies else bare, some of them againe will weare no breeches, but a cote reaching downe to their buttockes, wherewith when they be clothed and readie to go abroade, they will behold themselues oftentimes, and instantly put it off againe, and leaue it at home, vntill it be their humour to weare it again, which maketh all our people that behold them to laugh at them, and in like manner do they with their shirts and caps.

But for as much as can be said of the externall habit of their bodies, both of men and children, I suppose I have speken sufficiently, and therefore if out of this my description, any one desire to represent vnto his mind one of these barbarous men, let him first imagine, that he beholds the shadow and resemblance of a naked man, with all his members and lineamentall proportion fitly framed and fer together, the haires of his bodie plucked off with pincers, all the fore-part of his head shauen, with holes in his lippes and cheekes, in which be put either sharpe bones or greene stones, eare rings thrust through his eares, his bodie dyed with divers colours, his thighes and legges stained and coloured with that blacke painting called by them Genipat, and about his necke a chaine made of the shell which they call Fygnoll, and then you shall see and easily discerne the perfect picture of those that live in that countrey.

The Tovovpinambaltian women do vsually carry their little children in their armes, wrapped and swadled in a Cotton scarsse, who imbrace and wind about their mothers sides with both their legges: They have beddes also made of Cotton like nettes, and hanged vppe from the ground: Their best fruite is that which they call

nanas.

But now if you will imagine in your mind, a barbarous man in another fashion, he shall be disrobed of that ridiculous attire and anticke habite, and his whole bodie dawbed with a glewish and slimie gumme, and their sethers chopped small, shall be cast vppon his bodie: and when he is attired with this artificiall Wooll, or Feather-downe, how sine a fellow hee will seeme vnto you, I neede not to shew.

Moreouer, whether he retaine his naturall colour, or be disguised in divers colours, or in fethers: yet let him have those garments, cappe, and sether bracelets, which wee have described, and then certainely he is arrayed in the best manner he can be: but if you please to give him his garment made of that curled cloth, and (as we have said their custome is) to cloath him with his cote, all the other parts

of

of his bodie being naked, and one sleeue yellow, and the other greene: by these markes you may suppose him to be either an ideot, or an artificial soole: To conclude, if you will adde to these, his instrument called Maraca, and his bundell of fethers, which they call Araroye, set handsomely vppon his backe, his ratling instruments also made of shelles, with stones in them bound vnto their legs, by this representation you must imagin, hee is dancing and dring

king.

Many patternes and figures are not sufficient to expresse the extraordinary care and industrie of those barbarous people, in attiring their bodies, according to the whole description which before we have set foorth: for no fimilitude can make a lively representation of the whole matter as it is, vnlesse enery thing be in their proper colours, but the attyring of those women, which they call Quoniam, and in some places where they have acquaintance and commerce with the Portugals, they name them Maria, how much more excellent it is than the others, let vs diligently marke and confider. For first of all, as we faid in the beginning of this chapter, the women goe naked as well as the men, and all of them plucke off their haires as men do, leauing not a haire vpon their eye-browes or eyelids: but as concerning the haire of their heads, they differ much from men: for the men (as is faid) shaue all the foreparts of their heades, and let the hinder parts grow long, but women there do not onely nourish their haires on their heades, but (like our Country-women) vse often to combe and wash them, as also to bind and wrappe them vp, with Cotton head-laces dyed blacke, though for the most part they go with their hairs loose and spred abroad, like vn to those ancient mad-brained Bacchides of Rome:

for they much delight to have them hanging downe, and

flaggering about their shoulders.

In another thing also the women differ from the men; for they make no holes in their lippes as men do, and therfore they adorne not, nor beautifie their faces with Iewels and stones, but they make such great holes in their eares; as when their eare-rings bee foorth, they may put in their singers: and their eare-rings bee made of that great shell, which they call Vignol, beeing in whitenesse and length, like vnto a midling candle, so as if you behold them afarre off hanging vppon their shoulders, and dangling vppon their breasts, you would indge them like the hanging eares of a hound.

As for their faces, they trimme them in this fashion, and in doing thereof, every one helpeth other: first, they paynt with a pencill a circle in the middle of their cheekes, either redde, blew, or yellow, in forme of a cockle or fnaylehouse, sterring them vntill their faces be varyed and distinguished all ouer, with those sundry colours: in like manner do they paynt the place, where the haire of their eye-lidds and eye-browes did grow, (which fashion I have heard, is vsed of some light house-wives in France.) They have bracelets also made of peeces of bones, cutte like fishstales, or Serpents scales, ioyned and made fast with waxe mingled with gumme, so artificially and finely, as they cannot be amended by any artificiall skill or cunning they be an hand-breadth in length, and do somewhat resemble the bracelet or wrist-band, which is vsed with vs in blowing of bellowes.

They viually also weare bright and exceeding white chaines, which they call Bou-re, but they weare them not about their neckes as men do, but about their armes in

flead

stead of bracelets: and for this purpose they have a great desire of glasse-buttons, either yellow, blew, or greene, with holes in them, and put vpon a threede: these they cal (Maurobi) and whether we go into their villages or marches, or that they approch neere vnto our castels or bulwarkes, they vrgently feeeke to get of vs some of these buttons, offering vs their fruites, and other commodities in exchange: and oftentimes they will vrge vs for them with these glauering words: Mair Deagatorem amabe mauroubi. that is to fay, You are a good French-man, give vs fome bracelets of your glasse buttons. In like manner do they importunatly require of vs combes, which they call Guap or Kuap: glaffes also which they call Arana, and other fuch like trinckets, wherein they take great delight. But aboue all things, this feemeth most strange, that although their bodies, armes, thighes, and legges, bee not diftinguished with divers colors like men, and that they vie not those ornaments of fethers, yet could wee neuer intreate them, to put on any clothes made of that curled cloth, or smocks, though we oftentimes offered them: for they perfifted in that stubbornenesse, from the which I thinke they be not yet reclaimed, alledging for excuse, the auncient received customes of all the borderers. For all of them vse when they come neere any waters or rivers, to fall downe and to take vp water with their hands, to wash their heads, and oftentimes (like duckes) they will plunge and dive into the water tenne times in one day, and then to put off their garments so oftentimes in the day, would beevery troublesome vnto them: an excellent and goodly reason fure, yet must wee needes allow it, for wee could nothing alter or disswade them by disputing with them, for so great a delight is nakednesse vnto them, that not onely

onely the free Tovovpinambaltian women, which lived vppon the Continent, would thus stubbornely reiect all apparell, but the captines also and slaves, which wee bought of them, and which we vied as villaines, and drudges, to defend our castels, could not bee restrained, but would enery night before they flept, put off their smockes and all their other apparel, and wander naked vp and down the Iland.

To conclude, if the power were in themselves either to take or leave their garments: (for wee could hardly force them to put them on by beating) they had rather indure the heate of the Sunne, and hurt their armes and sholders with carrying stones and earth naked, then to put on any clothes. And thus much is sufficient to speake of the ornaments, bracelets, and all the other complear attire of the American women, and therefore without any further Epilogue to my speech: I leaue it for every one to conceiue of, as to him seemeth good, & will in this place adde a word or two of the bigger fort of children, those which be three or foure yeares of age, and which they commonly call Canomi mitri: for in these we were much delighted: they be fatter of their bodies, & of a whiter bone then any children with holes in their lips, their haires of their heads shorneround, and their bodies oftentimes painted: And in this manner they would come dancing by flockes to meet vs, when we came to their villages. And for to have vs give them some things, they would often repeate these flattering words, Covtova flat amabe pinda: that is, good fellow give mee these hookes: and if they obtained of vs. what they defired, as oftentimes they did, and that wee threw some tenne or twelve little hookes uppon the fand, they would ftriue and scramble for them, and greatly cxulr

exult and reioyce, and lying along vpon the ground, would scrape in the earth like Conneys, which was no little pleasure vnto vs: Finally, although I diligently perused and marked those barbarous people, for a whole yeare together, wherein I lived amongst them, so as I might conceiue in my minde a certaine Idea, or proportion of them, yet I say, by reason of their diverse gestures and behaviours, vtterly different from ours it is a very difficult matter to expresse their true proportion, either in writing or painting: but if any one couet to inioy the full pleasure of them, I could wish him to goe into America himselse. But perhaps you will say it is more then one dayes journey: that is truth indeed, and therefore I will not perswade any one to enterprise the matter over rashly.

But before I conclude my speach, I must say something to answere those that either thinke or write, that the often familiarity with those barbarous naked people, and especially with the women is a great prouocation to lust and lasciniousnesse, I say therefore, that although at the first fight that nakednesse may inftly bee accounted the nourishment of concupiscence, yet notwithstanding as experience hath made manifest, it is most true, that men by that vnciuill and vncomely nakednesse, are not so much as stirred in their mindes to fust, so as I dare presume to affirme, that gallant and gorgeous attire, painted beauties, counterfeit haire, crifped and frisled lockes; those great and costly rayles which women weare fo artificially folded, and wreathed, those lawne gorgets, loose and flaggering garments, and fuch other like, where-with our women doe so bufily

dangerous, then the nakednesse of those barbarous women, although in beauty they bee nothing inferiour vnto them, so as if it were lawfull for others, (obseruing a decorum) to follow their fashions, I could alledge very substantial reasons to make good my opinion, and resure all arguments that can bee objected for proofe of

the contrary.

But not to dwell longer vpon this matter, I referre mee to the testimonie of those which sayled with mee into Brasilia, and which have beheld both the one and the other, yet would I not have my words wrested to that sence, as though I any wayes approoued that naked-nesse, as though I any wayes approoued that naked-nesse, against the authority of the holy Scripture, which saith, that Mam and Eua perceiving they were naked after their sinne, were assumed, for I detest the heresie of those, which having violated the law of nature, (not well observed in this case, of those wretched and miserable Americans,) doe their vittermost indenours, to bring in this wicked and beastly custome.

But what I have fayd touching these rude people, tendeth to no other end, but that it may appeare, that we are no lesse faultie, who condemning them that goe naked without regarde of shamefastnesse, doe our selves offend as greenously in the contrary, to wit, in sumptuous and gorgious apparell: And now having described the externall habit and trimming of the Barbarians, it will not breake square or order to say something in this place, of their manner of dyet: And this is chiefly to bee noted, that although they neither sowe nor have

any

any kinde of come or graine, nor plant any Vines, yet notwithstanding (as I have often found true by experience) doe they live most finely and daintily, though they bee veterly destitute of bread and wine : for they haue two forts of rootes, the one called Aypi, the other Manyot both of which waxe fo exceedingly within three or foure moneths, that they will bee a foote and an halfe long, and as thicke as a mans thigh: thefe the women (for men bee neuer troubled with the businesse) plucke vppe and drye against the fire, mingling them with that which they call Boucano, some-times also they bruse and breake them in peeces, when they bee greene and fresh, with sharpe flint stones fastned to a beame, as wee are wonte to grate Cheese and Nutmegs, and make thereof a very fine white meale or flower, fo as that new meale beeing steeped in water, the whole Iuise which is pressed out of it, (of which I will speake by and by) doth taste and fauour like new and moyste Wafers made of Wheate: insomuch, as after my returne into France, euery place where I came finelled thereof; which renewed the memory of that where-with those barbarous and rude peoples houses or roomes bee viually washed and sprinckled, with so great hindrance and loffe is that meale made of those kinde of rootes.

For the preparation of this meale, the women of Brasilia deuise great earthen Vessels, very fitte for that vse, containing every one a bushell, or thereabout, which beeing set vpon the fire, they put there-vnto the meale, and ever as it boyleth, the gourd being cut in the middle,

they take out that which is within, and vie the vimoft rinde in steed of dishes to eate portage, and this when it is boyled is like vnto little comfits. Of this flower or dowe they make two forts, for one manner is throughly boyled and hard, which they call (Ouy-entan) and this they carry into the warres with them, because it will keepe longest, the other fort is leffe boyld and fofter, and that they call Our pow, in this respect this is better then the former, because it tasteth like the crummes of white bread, but that first sauour whereof I spake before, becommeth more pleafanter and sweeter by boyling; And as this meate, especially when it is new, is of an excellent sauour and tafte, so is it very nourishing and easily concocted, yet notwithstanding (as I have tryed) they cannot by any meanes make bread thereof : but they will make it into a lumpe, which smelleth like a batch of wheat dowe, and is maruellous faire to looke vpon, and as white as fine wheate flower, yet in soyling it is so dryed and crusted vpon the out-fide, that it beeing cut or broken, the inner part thereof is maruelous drye, and like as it was before it was boyled. Whereby I am induced to thinke, that hee was much deceived, which first reported (not well regarding my speeches) that those which dwell two or three degrees beyond the Æquinoctiall line (which people bee certainly the Touvupinambalty) did care bread made of rotten wood, which is to be understood of these rootes whereof wee spake. And both forts of meate inmaking a kinde of gruell which they call Myngant, especially if it bee mingled with far broth or liquor, is then like vato Ryce, and beeing fo seasoned, it tasteth very well and delicately . But the Tououpinambalty, both men, women and children, from theyr Cradles... vpwards.

vpwards, doe eate this kinde of drye meale or dowe insteed of bread: wherevnto they are so apt by often vse, that with the ends of their fingers they will take it out of their earthen vessels, and throw it fledfastly into their mouthes, without looking the least crumme, and therein we oftentimes affaide to imitate them, but beeing little exercifed, wee spilled it vpon our faces, and therefore vnlesse wee would bee ridiculous, wee must needs vie spoones. Moreouer those rootes called Aypi and Manyot be some-times chopped when they bee greene into little gobbers, of the meale whereof being moyste, the women make round balls, which being preffed betwixt their hands, they wring out of them a certaine liquid white Iuise like vnto milke. and putting it into earthen veffels, let it out in the funne, by the heate whereof it doth curde and creame ouer like milke, and when they eate it they powre it into difhes made of shels, wherein it is boyled as wee are wont to boyle egges.

Moreouer, the roote Aypi is not onely accustomed to bee made into meale, but it eateth also very well beeing roasted in the Ashes, whereby it will waxe tender and cleaue, and bee very like in taste vnto Chesnuts broyld vpon the coales, and being so ordered it is very good to eate, but the roote called (Manyot) is farre otherwise, for vnlesse it bee made into dowe and boyled, it is a very dangerous meate; the stalkes of both those rootes be like one vnto an other, and of the bignesse of lowe Iuniper, and the leaues bee like vnto an herbe called Peony or Pyony. But that which is most to bee wondred at in these rootes of Brasile called Aypi and Manyot, is the great aboundance of them, for the branches of them which be as brittle as hempe stalkes, how many so euer of them be broken

and put deepe into the earth, without any husbandry at all, within two or three moneths space, will bring forth a

great aboundance of rootes.

The women in like manner doe plant that great Millet whereof we spake before, which we commonly call Sarrafins wheat, or Arabian wheate, and which those barbarous people call Anati, and of that also they make a certaine meale which they boyle and eate, in the same manner, as I said they do the other: And thus much sufficeth to say of the manners, apparell and diet of the Americans: and he which desireth to understand more, let him read the Indian history of tohn Lerius, out of whom wee have gathered that which we have here set downe.

FINIS.

The faith, religion and manners. of the Æthiopians,

Living within the dominion of Precious Ioan (commonly called Prestor Iobn) together with a declaration of the league and friendship established betwirt the Emperors of Achiopia and the Kings of Portugals.

Damianus a Goes a Portugall Knight, being Author and interpretor.

Merevnto is added certaine Epistles of Helena, who was grandmother to David Precious Joan, and from the same David, to the Bishop of Rome, and to Emanuell, and John Kings of Portugall: very worthy the reading the same: Damianus a Goes and Paulus Jouing being interpretors.

The deploration of the people of Lappia, collected by the same Damianu a Goes.

Dami-

as dempe figlices, haw many to ener of them be broken

Damianus a Goes, a Knight of Portugall, to Pope Paulus the third, health.

Here is nothing wherein wee ought to be more carefull and vigilant, and more diligently to indeuour our felues, than that by our labour, cost, punishment of our bodies, yea martirdome it selfe (if by other meanes it cannot be effected) all

people of the world may bee brought and wonne to the faith of Christ, and being once wonne, may then be reduced to liue in an vniformity and one manner of living. The care and regard whereof doth more especially belong to you (right reuerent Pope Paulus) than to all the reft of vs, as being high Bishop ouer all, the Vicar of Christ, and head of the vniuerfall Church vnder him; Wherefore it is your part (which with the great hope of all men you have already begun) to cure the calamities where with the Church is dayly oppreffed, and with your care and industrie so to effect it, that all the whole world may obey and beleeue in one onely Christ, and imbracing the true beleefe, may be obedient vnto you (as vnto Peters successor) and to your admonitions in all things which pertaine to the faluation of their foules: which when you have brought to passe, wee will say that by your meanes, the Prophesie of one sheapheard, and one flock is fulfilled, the true commendations whereof when you have obtained, which of the Popes may bee deemed fo famous as your felf, either in honor, happinesse or merit, or to whom with fo much right may wee yeeld the triple Crowne, as to your selfer For the obtaining whereof, although the times Hh 4

be otherwise very vnfortunate, yet haue you many occafions ministred vnto you. I call the times vnfortunate by reason of those calamities, which in Europe are byyour felfe to be cured for of none be we more strongly relisted, then of the enimie that liueth at our elbow, but let vs now omitte to speake of those troublesome cares, which, (wee bee well affured), are euer in your minde, and come to other matters more calme and temperate, which carry great hope that as it were an other new world imbracing the faith of Christ, may acknowledge your holinesse, Maiestic and Empire: Wherefore if you shall so handle these businesses, that the Church both in Æthiopia, and Europe (hauing you her gouernour and protector) may escape and avoide all perill and shipwrack, and arrive into the hauen of faluation, wee shall then fing in your praise that Propheticall Canticle contained in the Booke of Wisdome, viz. I will passe through all lower parts of the earth, I will behold all those that sleepe, and illuminate all those that trust in the Lord, behold I have not laboured for my felfe onely, but for all those that seeke the truth. Now at length is the time wherein wee trust, that this Prophesie will bee fulfilled by you, behold here the Æthiopians, alarge and spacious nation, and most desirous of Christ, whose Emperor a man of great sanditie, desiring the amity and friendship of the Christian Princes of Europe, hath fent his Embassadors vnto you, and to the mighty and inuincible Kings of Portugall, by whom (as by his letters doth appeare) hee doth not onely couet Christian friendship and charity betwixt him-selfe and the Princes of Europe, but also perceiving the bitter discords and diffentions that continually raigne amongst them) doth most denoutly and feruently admonish

monish and exhort them to Christian peace and concorde, a matter whereof all of vs may bee ashamed, for now the Queene of Saba rifeth vp and calleth vs into iudgment, reprehending our faults, Christs Prophesies bee now fulfilled: And those which hee elected are by little and little fallen out of his fellowship, and his commandements and promifes are come vnto those, which were reputed Ethnicks and strangers vnto Christ: for the Emperour of Æthiopia with all the kingdomes under his dominion, as by this our declaration shall appeare, couet nor defire nothing more, then to live vnder your discipline, neither is hee ignorant by the doctrine of the Apostles, which hee hath deuided into eight bookes, that the government and principallity of all the Bishops of the world belongeth and is due to the Bishop of Rome. whom plainly and godlyly hee is willing to obey, defiring of him to be well and holily instructed in the institutions and ordinances of the Church of Christ, for which purpose he coueteth with great desire, to have learned me fent vnto him, and not contented there-with, to the end that the memory of his defires may remaine to all posterity, hee intreateth that the truth of this matter may bee recorded and registred in the Popes Annals, that so his Epiftles and most godly requests, may bee inlightned by the Ecclefiasticall history, and that those which shall bee borne hereafter, may know at what time and vader what Pope these things were done : And I nothing doubt but that your holinesse hath already sent, or forthwith will fend ynto him Jearned men and skilfull in the Scriptures; and well instructed in other arres, by whose learning and industry, and also by the preaching and labour of many others, already fent thither by the renowned Kings of Portugall Daniel

Portugall Emanuell and John his sonne, you will so handle the businesse, that all the Christians living in Æthiopia and India, may by little and little, yeeld obedience to the lawes of the Romaine Bishops, whom they feare not already to confesse to bee the Vicars of Christ; and so they being once by your indevour joyned vnto vs by the true religion, and gathered together into one fold, vnder one shepheard Christ, we may perceive that the mercy of our Lord is confirmed ouer vs, that his kingdome indureth for all ages, and that his power extendeth vnto all generations, and then all flesh shall praise his holy name for euer and euer. But least my exhortation may seeme more tedious then is needfull, especially vnto him of whose life and doctrine, we are, and ought, all of vs to be imitators, I will proceed to my declaration, which I will fet out more at large, that thereby I may more plainly shew wpon what grounds and principles, this facred league and amitie betwixt Preftor Ioan and the Kings of Portugall was established, hoping that in declaring those things which bee true and lawfull, I may inflame the mindes of the Readers, and accite them to those defignements, whereby the faith of Christ may bee more aboundantly planted, preached, and reverenced in all corners of the earth.

In the yeare from the birth of our Sauiour and redeemer Iesus Christ, one thousand, soure hundred thirty and three, sohn the first King of Portugal, surnamed of famous memory, he which freed Portugall from the often incursions and assaults of the Castilians, wherewith it was almost made vast & desolate, departing out of this mortall life, of all his other sonnes which hee left behind him, his sonne

fonne Henry excelled in learning, and especially in the study of Mathematickes, who for the great desire bee had to know the motion of the heavens, lived a single life, and for that hee might more deepely and accurately meditate and consider the course of the starres, he lived in a holy promontory called Saint Vincents head, which place he chose out, for that the heavens bee there for the most part calme and temperate, least the clowds interposing themselves betwiet the heavens and his instruments, his consideration, and judgment of the course of the heavens and heavens are heavens and heavens are heavens and heavens and heavens are heavens and heavens and heavens are heavens and heavens are heavens and heavens are heavens and heavens are heavens and heavens and heavens are h

uens, might be thereby hindred.

This Henry to the end he might receive some fruite of his studies, determined to seeke out with his owne ships. and at his owne charge, that which by often watchings he had found out to be fo, to wit, that the Atlantick Ocean floweth into the Indian, and the Indian againe into the Atlanticke, and therevpon fending ships thither diverse times, they entred into great part of the Atlantick shore. wherein many townes, citties, and Islands were discours red and found forth: in all which places by his meanes. the faith of Christ was made knowne, and Churches there erected, especially in those Islands which before lay defart, the principall whereof was the Iland of Wood. commonly called Medeyra, now a most famous and fruitfull Iland. But in the end, (as there is no certaintie in mortal matters) in the yeare of our Saujour Christ, one. thousand, foure hundred and three score, this Henry was furprised by death, and for that he was never married the had left al which he had got by his voiages & traueling by feavnto the crown of Portugalas his proper inneritance: which being given by his own hands, continued vnto the time of

of token the second of that name, without enuy or emulation of other forraine kings or Princes, In which Kings daies Columbus a Genoan borne a very skilfull Sayler, being repulsed, vnregarded and dismissed, by the same King Iohn, (to whome he promised to discouer the VVest Indies,) by the ayde and surtherance of Ferdinand and Elizabeth King and Queene of Castile, he most fortunately attempted the voyage, and found out those large and ample provinces, to their great and vnspeakeable profit, shewing also how they might come to them by shippes: This Iohn oftentimes revoluing in his minde the affaires of the East Indies, of whose fruitfulnesse many and sundry things

were deliuered by auncient writers

Amongst his other great labours and costes, whereof hee was no niggard, hee determined to fend certaine men skillfull in the Arabian tongue vnto those prouinces, and especially vnto Prestor John, whereof two of them which hee fent were Alfon (us of Payua borne at the white Castell, and another John Peter of Couilham both Portingales. These luckely began their journey from Schalabiton, the seauenth day of May, in the yeare of our Saujour Christ, one thousand foure hundred foure-score and fix, and fayning them selues to be Marchants for their more quietter passage, they journyed first to Barchiona, from thence to Naples and so to Rhodes : then taking their iourney from Alexandria, they arrived lastly at Cayre, and their getting the company of some Marchants they tooke their journy towards Thor: where taking shipping they arrived neere a certayne citty called Cuaquen, fytuated on the Æthiopian shore, from thence they sayled towards Adenes, where they agreed betwixt themselves,

Of the manners and euftomes of the Æthiopians

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that Alphonfus (hould returne againe into Æthiopia vnto) Preflor John, and that Peter should go forward into India. but John having found out Calecut Goa, and the whole shore of the Malabars, sayled to Zofala, and from thence againe to Adenes, & fo went straight to Caire, expecting to finde his companion there and that they might returne together into Portingale to their king (for they appointed when they went from Adene, to meete againe, at a time limited, at the same Cayre) whither when he was returned he receyued letters from King John out of Portugale, by the hands of two lewes, whereof one was called Rabbi Abraham a Biensian, and the other loseph a Lamacensian, by which letters he was certified, that his fellow Alfon fus was there dead, and whereby hee was also commanded not to returne into his country before hee had vewed Ormuzia and faluted Preftor John, of whose state the king did greatly desire to be certified.

Wherfore Iohn Peter not knowing what his companion Alphonsus had done in his life time, went backe againe to Adenes accompanied with the same Rabbi Abraham and sent Ioseph backe againe to the King with letters, signifying his trauels and what he had done, & so taking water sayled from Adenes to Oromuzta, where leaving Abraham the Iew and dispatching him with more letters to the King, he determined to saile towards Mecha, which when hee had deserved he ernestly desired to see mount Synai, from thence hee departed to Thor, and againe taking shipping and passing over the straights of the Erythrean sea, hee came to Zeila and from thence went all the rest of the way on soote, vuto the court of Presser Iohn, who was then called Alexander, of whome beeing very curte-outly received hee delivered vuto him the letters which

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hee had from King John offerring into his hands also the Topography or Mappe, wherein he might see all our voyage. This Alexander determining to send him backe to his King, was preuented by death that hee could not doe it, who being dead his brother surnamed Nau, succeeded him in his place, of whome this John Peter could neuer obtaine licence to depart into his country, and Nau dying likewise, his liberty to depart was in like manner denied him by Daurd the Sonne of Nau and next heire to his Kingdome, but seeing hee could by no meaues have leave to depart from that province, and to mitigate and asswage the exceeding desire he had to returne home, the King bestowed upon him most ample and large gifts, and then he tooke to his wife a noble woman, of whome hee begot many children.

This man our Embassadors found out in the court of Prestor Iohn, and had conference with him, from whence when they departed in the years of our Lordone thousand sine hundred twenty and sixe, they were very desirous to take him with them into their country, and he bimselse was as willing to depart, but they could neuer get leaue of king Danid, for hee euer answered to their desires, that hee received that man of his father Nau when he received his Kingdomes, and that hee would regard him with the like

care and loue as he did his Kingdomes.

And that there was noe cause why it should be irckesome to him to liue amongst the Æthiopians, where, both
from his fathers liberality and his owne he had received
great welth and riches: This John Peter (as our Embassadors reported) was skilfull almost in all languages, for
which cause, and more especially for his wisdome (which
was very great;) was he so carnestly retayned of the Æthi-

opian

Of the manners and customes of the Ethiopians

opian Emperors, from whomethey exactly understood the state of Portugall and their nauigations, by the often recytall whereof, (as he was very learned and eloquent,) he purchased the love and affections of the people of Athiopia, both to him-felfe and to vs all, After tobathe fecond King of Portugall was dead, and Emanuell most happily succeeded him in his Kingdome, he sent a nauy whereof Vascus a Gama was govenor, in the yeare of our redemtion one thousand foure hundred ninty and seauen, for Æthiopia, who disankerring at Vlysbone, and recouring and escaping that dangerous poynt, called caput bone spei at last arrived in East India, where by armes they reduced many prouinces and citties under our subjection, and government; which newes being made knowne in Æthiopia by the borderers, as also by some Portugalls which at that time came out of India to Prefer Johns Court Helena the grand-mother of David; (who by reason of Davids non age, had the administration and government of his Kingdomes) fent one Mathew Armenius a skilfull man and learned in many languages, into Portugale to King Emamuell, and (that his Embassage might carry more credit and authority) the fenewith him a noble yong man called Abe-Synus, which two I have often met in our Court, and have had familiar conference with them, This Mathew came by diuers iournies to Goz vnto Alphonfus Albuquerens viceroy there, of whome hee being received very curreoully, and dispached thence liberally rewarded, he arrived in our nauy at Vlifpone, in the yeare of Christ 1513. who fliewing to the King the cause of his Ambassage, presented him with a croffe finely wrought, made of that tree whereof our Sautour Christ was Crucified, which crosse Thaue oftentimes seene and worshipped, while mybrother Fructus

Fructus a Goes was the Kings chamberlaine and had it in his custody: the Queenes letters which hee brought unto King Emanuell purported thus much-

A letter of Helena the grand-mother of Dauid Precious Iohn Emperor of Ethiopia, written unto Emanuell King of Portugallin the yeare of our Lord.

1509.

In the name of God the Father the Sonne and Holy Ghost, one God in three presons, the health grace and benediction of our Lord and Redeemer Iesus Christ, Sonne of the blessed Virgin Mary, borne in Bethlem, bee voon our deere brother, the most Christian King Emanuell, governor of the sea, and conqueror of the Barbarous and incredulous Moores: Our Lord God prosper thee and give thee victory over all thine enimies, and that your Kingdomes and dominions (by the devout prayers of the Messengers of our Sauiour Christ, to witte the foure Evangelists S. Iohn, Luke, Marke and Mathew, whose sanctity and prayers be ever thy desence, may extend and stretch them-selves wide and broad.

These are to certysie you most deere brother, that there came vnto vs from your great and samous Court, two Messengers, whereof one was called sohn, who affirmed him-selfe to be a Preest, and the other sohn Gomez and desired of vs souldiors and provision for the warres, wherefore wee have sent vnto you our Embassador Mathew, the Brother of our service, with the lycence of Marke the Patriarch, who giveth vs his benediction, sending vs Preests from Ierusalem, hee is our father, and father of all our dominions, the piller of the faith of Christ, and of the Holy Trynitie, hee at our request

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fent vnto your great Captaine and leader of those Souldiers, which make warres in India for the faith of our Sauiour lefus Christ, to signifie vnto him, that wee were ready and willing to fend vnto him Souldiers and prouision for the warres, if neede required; and because wee have heard it reported that the Prince of Caire hath fent forth a great Nauy against your Forces, to be reuenged (as we be well affured) of the loffes and dammages which hee hath often received of the Captaines of your Armie which you have in India, whom God of his great goodnesse vouchsafe to assist, and so to prosper their proceedings every day more and more, that all those vnbeleeuers may once become subject to your government. We therefore to withstand their assaults will forthwith send an Armie which shall stay'at the sea of Meeba, that is to fay, at Babel mendell, or if you thinke it more fitting, at the hauen of Inda, or Ther: that so you may destroy, and roote out all those Moores, and miscreant vnbeleeuers from the face of the earth, so as the gifts and oblations which be brought and offered at the holy Sepulcher be no more devoured of dogges: for now is come that time promised, which (as is said) Christ and his mother Mary foretold, to wit, that in the latter daies a King should arife from out some Christian Region, that should abolish and bring to nought the vniuerfall stocke of the Barbarians and Moores. And now certainely is that time come, which Christ promised to his blessed Mother, Moreouer, what ever our Embassador Mathem shall say unto you, accept it, and give credit vnto it, as that which proceedeth from our owne person, for he is one of the chiefest of our Court, and therefore have wee fent him vnto you: Wee would have committed these things vnto your Messengers

gers, which you sent hither, but that wee were afraide lest our businesses might bee taken otherwise then wee intended. We have sent vnto you by this Mathew our Embassador, a Crosse made (vndoubtedly) of a peece of that Tree, whereupon our Sauiour Christ was crucified at Ierusalem. Which peece of sacred wood was brought to vs from Ierusalem, and thereof wee made two Crosses, whereof one remaineth with vs, the other we have delivered to our Embassador to be presented to you, the wood is of a blacke colour, and hangeth at a little filuer ring.

Furthermore, if it shall seeme good vnto you, either to give your daughters in marriage to our sonnes, or that we shall give oue our sonnes to your daughters, it shall be very acceptable vnto me, and profitable to vs both, and the beginning of a brotherly league betwixt vs, which conjunction of matrimony, we shall ever desire to enter into with you, as well hereafter, as for the present time.

And thus wee end with our praier vnto God, that the faluation and grace of our redeemer Iesus Christ, and of our blessed Lady the Virgin Mary, may extend and remaine both vpon you, your sonnes and your daughters,

and all your family. Amen.

Moreouer, these are to certifie you, that if wee would make warres, and ioyne our Armies together, wee should (by Gods helpe) be strong inough, vtterly to destroy and root out all the enemies of the faith of Christ. But our kingdomes and dominions are so scituated in the middle of the land, as by no meanes wee can have passage into the sea. In the sea therefore wee have no power, wherein (praise be given to God) you bee the strongest of all Princes. Iesus Christ bee your guide, for your affaires, which

which you have done and atchieued heere in India, feeme rather to bee done by miracle, then by man; but if you would furnish a Nauy of a thousand shippes we will give you provision, and aboundantly minister vnto you

all things necessary for such a Nauy.

This letter, with some other Articles of the Faith, religion, manners, and state of the Ethiopians, which Mathew expressed before King Emanuell and his Councell, I have by the intreaty of Iohn Magnus Gothus, Archbishop of Vpsalia in the kingdome of Suetia, with whom I had extraordinary familiarity and frindship in Prussia, translated out of the Portingall language, wherein I found it written, into Lattine: which letter, together with the said articles, were afterwards imprinted at Antwerp, with-

out my privity. Dational releasement view

Thefe things vnderstood from the Athiopian Embaffadors, King Emanuell (as he was exceeding wife, and most desirous to encrease the Christian religion) instituted an Embaffage sufficiently furnished with very grave and reucrend men, the chiefest whereof were Edward Galuanus, a man well-ftricken in yeares, and of great wifedome and experience. And Francis Alwarez, a Priest, and of very renowned authority with the King, who was also old, and of vnreproueable manners: both which I have knowne by fight. These two, and Mathew the Ethiopian Embasfador, fayled towards India, under the conduct of Lupe Soaresthe Viceroy, and after his death, under Viceroy Didaco Lupeza a Sequeira, who was Lupos successor, with a Nauy well furnished, which hee had prepared against the Turkes, by whom they were brought to a hauen called Arquicum, situated vponthe Erythraan shore, & under the dominio of Prefer John, into which haven the ship ariued

you the fecond day of Aprill, in the yeare of Christ 1520. In which journey Edward Galuanus dyed in Camara, an Island in the Erythraan fea, & Rhodericus Limius was placed in his flead, who with his fellowes in Embaffage let forwards on their journey from the faid haven of Arquicam, towards the Court of Prefer John, having Mathew with them as their guide and companion (for that young man Abefynus, whom I formerly mentioned. was dead before this time.) And in this journey Mathew dved likewife, and was buried in a famous Monaftery called Bifayn, after whole funerals performed, they fet forwards on their intended journey, and after great trauels, infinite labours, and many dangers, they arrived at the Court of Prester John, of whom, Rhodoricke with his affociates, were very honorably received, and he having perfected his bufmeffe, and received new meffage, was fent backe againe vnto King Emanuell: which done, hee went to the hauen of Arquicum, but found not the Nauy there of whom Ludonieus Menefius was governour, and which came purposely thither to carry them backe againe: for they stayed to long, that the ship could no longer expect their comming, by reason of the outragious and vehicment tempelts within those coalts, by an admirable fecret of nature, blow fixe monethes to gether from one climate, and the other fixe monethes from the other.

At Arquicum hee found letters with the Gouernor of the towne, left there by Preter Ludonieus; perporting the death of king Emanuell: wherefore he determined to returne agains to Prester Iohns Court, at whose returne Presser Iohn writ letters vnto the Pope of Rome, committing them to Francis Alvarez, to bee carried to him at Rome.

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All these having remained in those provinces for the space of fixe yeares, in the the end, together with the E. thiopian Embassador, whom Prester John sent anew voto our King, entred into one of the Kings thips at Arquis cum, which was there laid for the purpole, in the moneth of Aprill in the yeare of Christ 1526, and disankering thence, failed towards India, and at length by tedious trauels at fea, they returned to King John at Liston, in the moneth of July, in the yeare 1527, who retained the Ethiopian Embassador with him, touching certaine poynts of his Embassage, vnto the yeare 1539, and sent Francis Aluarez vnto Pope Clement the feuenth, with letters from Prester John, from whom he came as Embasfador. Which letters the Pope received at the hands of the faid Francis Aluarez, at Bononia, in the moneth of Ianuary 1533. In the presence of the Emperour Charles the fift; of which letters, and of others written to Emanuell. and John King of Portugall, Paulus Jonius, a very learned man was interpretor, who hath translated themout of the Portingall language, wherein they were written, into Latine, as here you may fee.

A letter from Dauid the most renowned Emperour of Ethithiopia, written to Emanuell, King of Portugall, in the yeare of our Lord 1521. Paulus Iouius being interpretor.

In the name of God the Father, as hee alwaies hath beene, voyd of all beginning in the name of God his onely sonne, who is like vnto him, and was before the starres gaue light, and before hee laid the foundation of the Ocean, who at another time was conceived in the Li 3 wombe

wombe of the bleffed Virgin, without the seede of man, & without mariage, for in this maner was the knowledge of his dutie: in the name of the holy Ghost, the Spirit of sanctity, who knoweth all secrets that be, where he was before, that is of al the altitudes of heauen, which is sustained without any pillers or props, hee who amplified the earth, which before was not created nor knowne through all parts, from the east to the west, & from the north to the south. Neither is this the first or second, but the vndiuided Trinity in the only eternall Creator of all things, of one only councell, and one word for ever and ever Amen.

These letters are sent by Atani Thingil, that is to say, the incense of a virgin, which name was given him in baptisme, but now at his first entrance into his kingdome, he tooke the name of Danid, the beloued of God, the piller of saith, a kinsman of the tribe of Iuda, the son of Danid, the son of Salomon, the son of the piller of Sion, the son of the seed of Iacob, a son of the hand of Mary, and the carnal son of Nav Emperour of great and high Ethiopia, and of great kingdoms, lands, and dominions, king of Xoa, Caffate, Fatigar, Angote, Boru, Baaligaze, Adea, Vangue, Goiame (where is the head of the river Nilus) of Damaraa, of Vaguemedri, Ambeaa, Vagne, Tigri Mahon, of Sabain, where Saba was Queene, and of Bermagaes, and Lord vnto Nobia the end of Egypt.

These letters I say, bee sent from him, and directed to the high, mightie, and inuincible Lord Emanuell, who dwelleth in the loue of God, and remaineth firme in the Catholicke saith; the sonne of the Apostles Peter and Paul, King of Portingall, and of the Algarbians, friend of Christians, enemy, judge, Emperour and vanquisher of the Moores and of the people of Africke and of Guiennea.

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from the Promontory and Island of the Moone, of the redde sea of Arabia, Persis and Armutia, of great India, and of all places, and of those Islands and adjacent Countries: spoyler and ouerthrower of the Moores, and strange Paganes, Lord of Castles, high Towers, and Walles, and increaser of the faith of Christ. Peace, be vnto you King Emanuell, who (by Godsaffistance, destroyes the Moores, and with your Nauy, your Armie, and your Captaines, driveft them vp and downe like vnbeleeuing dogges. Peace be vnto your wife the Queene, the friend of Ielus Christ, hand-maide of the virgine Mary. the mother of the Saujour of the world. Peace bee vnto your Sonnes, who bee as a Table well furnished with dainties, in a greene Garden amongst the flourishing Lillies. Peace beevnto your Daughters, who are attired with garments, and costly ornaments, as Princes Palaces bee garnished with Tapestry. Peace bee vato your kinsfolkes, which bee procreated of the feede of the Saints, as the Scripture faith, the sonnes of the Saints be bleffed both within doores and without. Peace be vnto your Councellors & officers, your Magistrates & Lawyers. Peace be vnto the captains of your castles & borders. and of all matters of munition. Peace beevnto all your Nation, and to all your inhabitants (Moores and Jewes excepted.) Peace be vnto all your parishes, and to all that be faithfull to Christ and to you. Amen.

I vnderstand my Lord, King, and Father, that when the report of my name was brought vnto you by Mathem our Embassador, you assembled a great number of your Archbishops, Bishops, and Prelates, to give thanks vnto Christ our God for that Embassage, and that the same Mathem was received very honorably, and joyfully,

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which thing did exceedingly reioice mee, and for which I in like manner, and all my people with me, praifed God, with great deuotion. But it grieved mee when I vnder-Rood that Mathew was dead in the Monastery of Bisain in his returne home, when hee should have entred into the limits of our Countrie, yet I my selfe sent him not , because I was then a childe of cleuen yeares of age, and had fcarce taken vpon me the government of my kingdome after the death of my father, but Helena the Queene, whom I did reuerence as my mother, and who gouerned the kingdome for me, the fent him. That Mathew was a Marchant, and his right name was Abraham, but he called bimselfe by another name, that he might trauell more securely through the Moores, yet notwithstanding he being knowne to be a Christian by the Moores in Dabull, was there cast into prison, which when hee had signified vnto the Præfect of your Armie, the same præfect sent divers valiant men to deliuer this Christian out of that vile prison, which he did more willingly, understanding that he was my Embassador, and when he had deliuered him from the hands of his enemies, hee committed him to your ships, to be brought vnto your presence. That Mathem declared his message in my name vnto your King, and writ vnto me that hee was honourably received, and aboundantly rewarded with gifts of all forts, which is likewise affirmed by your messengers, which Didacus Lupez de Sequeira, chiefe Gouernour of your Fleete, sent vntovs, who presented those letters vnto vs which Edward Galuanus that died in the Isle of Cameran, should have brought. Vpon view of which letters I greatly rejoyced and praised God, conceiuing great pleasure, when I beheld the breafts of your Messengers marked with Croffes,

Crosses, and proued by enquiring of them, that they observed the Ceremonies of the Christian Religion, which be most infallible true; and I was exceedingly stirred up with a singular deuotion, when I understood that they founde their way into Ethiopia by miracle: for they told vs that the Captaine of the ship wandring long by the Arabicke sea, and therefore dispairing to finde our haven, determined to leave this busines vndispatched, and to returne into India, the rather for the cruell tempests wherewith they were tossed upon the sea, but in the fame morning betimes that hee entended to retire, a red Croffe appeared vnto him in heaven, which when he had worshipped, hee commanded the Matiners to turne the foredeekes of their shippes that way as the Crosse stood, and so by Gods appointment was our hauen discouered and found out, which thing I held to be miraculous. And furely the Gouernor of that Nauy is beloued of God, feeing he obteined fo great felicity, as no man before him had obtained of God. This mutuall Embassage was formerly spoken of by the Prophet in the booke of the life and passion of S. Victor, and in the bookes of the holy Fathers, that a great Christian King should make peace with the King of Ethiopia : yet did I not thinke that this would have come to passe in my dayes, but God knew the certainty, that his name might bee extolled, who directed the Messenger vnto me, that I might send the like vnto you againe, my Father, and friend in Christ, that wee may remaine in our Faith, seeing I neuer had any Meffenger, nor certaine knowledge from any other Christian King.

Hitherto the Moores have beene about mee the sonnes of Mahomet and Gentiles, some of them bee slaves,

which know not God, some others worship the fire and blockes, some others adore the Sunne, and some suppose Serpents to bee Gods. With these I neuer had peace, because they refuse to come vnto the truth, and to these I preach the faith in vaine. But now I am at quiet. and Godhath given mee rest with all mine enemies. and yours, for when I march in Armes against them in the boundes of my Countrie, they turne their faces and five from vs, and our Captaines and Souldiers have the conquest of them and their Campes: neither is God angrie with me (as the Pfalmift faith) and God fulfilleth the delires of those Kings which require iuft things, yet this belongeth not to our praise, but the praises are to bee given vnto God, for hee it is that hath given the world vnto you, and hath granted vnto you the lands of the Gentiles for euer, and the landes of other people from the limits of your owne Countrie, euen to the entrance into Ethiopia. Wherefore I give incessant thankes vnto God, and declare his great and incomprehenfible power and maiefty, conceiuing great hope that the fonnes of those people which come vnder your dominion, shall vindoubtedly bee partakers of the truth of religion, and therefore I praise God, and hope that your fonnes, and my felfe, and you also, shall exceedingly reioyce for the good successe of these things. And you ought continually to pray vnto God, vntill hee give you his grace to obtaine the holy Temple in Ierusalem, which is now in the power of the enemies of Christ, the Moores, Gentiles, and Heretickes. which if you bring to passe, your estimation and renown shall be replenished with all praise.

But three of those Embassadors which came vnto mee with

with the faid Mathew, and the great Præfect of your Nauie came downe to Macua to commune with the King of Bernagaes, who is subject to our government, and forthwith fent Embassadors vnto me, and great gifts which were most deere and acceptable vnto me : but yet your fame and renowne was more deere and precious vnto me then all iewels and treasures whatsoever. But let vs omit these things, and conferre amongst our selues how wee may inuade and take the infidels Countries, for which purpose Ishal willingly give one hundred thousand thousand drachmaes of gold, & as many fighting men, timber, yron. and copper likewise, for to build and furnish a Nauie, besides great store of furniture and provision forwarres, and wee will accord and agree friendly together, and for because it is not my custome, nor fitting for my dignitie, to fend embaffadors to require peace, and feeeing you your felfe have formerly required it, with great fincerity (to confirme the layings of our Sauiour Christ, for it is written : Blessed bee the Feet which bring peace,) therefore I my felfe am most ready to embrace it, after the manner of the Apostles, which were of one consent, and of one heart. O King, and my Father Emanuell, God who is only one, the God of heaven, and alwaies of one substance, neuer waxing yonger or older, preserue and keepe thee in fafety. He which brought the message from you vnto vs was called Rhodericus Lima, hee was the head and chiefest man of that embaffage, and with him was Francis Aluarez, whom for his honesty of life, fingular religion, and iuflice, I have held most deere, and especially for that being demanded of his faith, he answered thereunto very fitly and truely. And therefore you ought to exalt him, and to call him maifter, and to imploy him in converting

the people of Macua, and of Dalaca, of Zeila, and of all the Islands of the red sea, because they bee in the bounds

of my kingdomes.

And I have granted vnto him a Crosse, and a staffe in token of his authority, and doe you commande that these things may be given vnto him, and that hee may bee made Bishiop of those Countries and Islands, because hee well deserveth it, and is very sitting to administer that office, and God shall doe good unto thee that thou maiest bee alwaies strong against thy enemies, and constraine them to prostrate themselves at thy feet, I pray God prolong thy life, and make thee partake of the kingdome of heaven, in the best place, even as I wish for my selfe, for with my eares have I heard much good of you, and I see with mine eies that which I thought I should never have seene, and God will make all things to goe well with you, and your seate shall bee vpon the tree of life, which is the seate of the Saints. Amen.

As a young child I have done what ever you commanded mee, and will doe if your Embassadors come hither, that we may aid one another by our mutuall forces: & I shall give, and cause to bee given vnto all your Embassadors which shal come hither, what ever you will significe to be done, and as you did at Macna, at Dalaca, and at the ports in the streights of the redde sea, that wee may bee prosperously ioyned together, both in Councell and action, as I doe chiefly desire: for when your Forces shall come to those Coasses, I will speedily bee with them with my Armie also, and because there bee no Christians in the Marches of my Countrie, nor any Churches for Christians, I will give vnto your people those lands to dwell in, which be neerest vnto the

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dominion of the Moores, for it behoueth that you bring your beginnings to a good end. In the meane force fend to me learned men, and caruers of Images of gold and filuer, workers of copper likewife, and of Iron, of tinne, and of lead, and Artificers to imprint bookes for the Church in our language, and some that can make gold foyle, or thin plates, or raies of gold, and with the same can guild other mettals, these shall bee courteously entertained in my house, and if they shall defire to depart, I will gine vnto them large & ample rewards for their labours. And I sweare by God, Iesus Christ the sonne of God. that I will freely fuffer them to depart when they pleafe. This I most boldly and confidently desire, because your vertue is apparant vnto me, and your goodnesse well knowne. And for that I know you love me well, whereof I am most assured, because for my sake you received Mathew very honourably, and liberally, and fo fent him backe againe : and therfore I couet to defire those things, neither be thou ashamed of it, for I will truly accomplish and performeall things. That which the Father defireth of the Sonne, cannot bee denyed, and you are my Father, and I your Sonne, and wee bee coupled and iovned together, and as one bricke is joyned to another in a wall, fo we being fo to agree together, in one heart, and in the love of Iesus Christ, who is the head of the world, and those which be with him be likened to brickes ioyned together in a wall. of Mine Franchist Petre late viets four, and the grace of

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Letters

Letters from the said D A V I D, Emperour of Ethiopia onto Iohn the third of that name, King of Portugall, written in the yeare of our redemption

1524. and interpreted by Paulus Iouius.

In the name of God the Father almighty, maker of heauen and earth, and of all things that be made either vifible or inuifible: in the name of God the sonne Christ, who is the sonne and Councell, and prophet of the Father: in the name of God the holy Ghost, the Aduocate of the liuing God, equall to the Father and the Sonne, who spake by the mouth of the Prophets, breathing upon the Apostles, that they might give thanks and praise unto the holy Trinity, which is ever perfect in heaven, and in earth, in the sea, and in the deeps. Amen.

I surnamed Virgins Frankincense, which name was given me at my baptisme, and now taking vpon me the government of my kingdome, I have also assumed the name of David, the deerely beloved of God, the pillar of the faith, the issue or stocke of Inda, the sonne of David, the sonne of Salomon Kings of Israell, the sonne of the columne, or piller of Sion, the sonne of the seed of Incob, the sonne of the hand of Mary, and the son of Naw by the slesh, send these letters and message vnto Iohn the most high, mighty, and potent King of Portugall, and of the Algarbians, the sonne of King Emanuell: Peace beevnto you, and the grace of our Lord Ielus Christ remaine alwaies with you. Amen.

At that time that the power of the King your father was reported vnto me, who made war against the Moores, the sons of the abhominable & accursed Mahomet, I gaue

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great thankes vnto God for your increase & greatnes, and for the crown of your conversation in the house of Chriflianitie. In like manner I tooke pleafure by the comming of your Embalfadors, which reported vnto me that kings fpeeches, whereby a fingular loue, knowledge, & friendthip was established betwixt vs, viterly to extirpe & drine away those wicked & accurred Moores, and vnbeleeuing Gentiles, which dwell betweene your kingdomes & mine. But while I was thus joyfull, I heard that your father and mine was departed out of this life, before I could dispatch my Embalfadors from hencevnto him: and therefore my ioy was suddenly turned into sadnes, so that in the great forrow of my heart all the States and Noble men of my Court, and Ecclefiasticall Prelates, and all which live in Monasteries, and all our subjects wholly, made great lamentaion with me, so as the pleasure we conceived of the first message, was equalled and extinguished with the forrow of the last.

Sir, from my first entrance into my kingdomes vnto this present time, no message nor messenger hath come vnto me either from the King or kingdome of Portugall; but in the life time of the King your Father, who sent his Captaines and Gouernours vnto mee, with Clearkes and Deacons, which brought with them all solemne provision and apparell for the Masse, for which I reioyced greatly, and received them honourably, and shortly after dismissed them, that they might returne with honour and peace. And after they came to a Hauen of the sea, which is within my limits in the redde sea, they found not the great Gouernour of the Nauie there, whom your father had sent, for he expected not their comming, but certified mee that hee could not stay

stay their comming, for that your custome is to create a new chiefe Gouernour of the Fleete once every three yeares, in which meane time hee that was newly created, came thither, and this was the cause that the Embassadors staied longer then was needfull. But now I send my Messages by Christopher, the brother of Licontius, whose name at his baptisme is Zoga Zaho, which is as much to say, as the grace of the Father, and hee shall manifest my desires before you.

In like manner I fend Francis Aluarez vnto the Pope of Rome, who in my name shall yeeld my obedience vnto

him, as is fitting.

O Sir King, & my brother, giue eare and atttend, & indeuor to embrace that friendship which your Father opened betwixt vs, and fend your Messengers and Letters often vnto vs, for I greatly defire to fee them, as from my brother, for fo it should be, seeing wee are both Christians. And seeing the Moores which be wicked and naught, accord and agree together in their fect. And now I proteft I will neuer hereafter admit any Embassadors from the Kings of Egypt, nor from other Kings, which fend Embassadors vnto me, but from your highnesse, which I much defire should often come; for the Kings of the Moores account me not their friend, by reason of our difagreement, and disparitie in religion: yet they faine friendship, that by that meanes they may more freely and fafely exercise merchandise in our kingdomes, which is very profitable vnto them, for they carry great store of gold (wherof they be very greedy) out of my kingdom's though they be but hollow friends vntome, and their commodities bring me but little pleasure, but this hath beene tollerated, because it hath been an ancient custome of our former Kings, and though I make no warres vpon them, nor vtterly ouerthrow them, and bring them to deftruction, yet in this I am to be borne withall, lest, if I did so, they should violate and pull downe the holy Temple which is at Ierusalem, wherein is the sepulcher of our Sauiour Christ, which God hath suffered to be in the power of the wicked Moores, and also least they should make level with the ground other Churches which be in Egyps and Syria. And this is the cause why I doe not invade and subdue them; which thing greatly irketh me, and I am the rather perswaded so to doe, seeing I have no bordering Christian king to assist me, and to cheere and incourage my heart in that, or the like enterprise.

And therefore my selse (O King,) have no great cause to reioyce of the Christian Kings of Europe, vnderstanding that they agree not together in one heart, but that warresbee very rise amongst them. Bee you all of one Christian-like minde, for you ought all of you to bee content of a firme peace amongst you.

And certainly, if any of my neighbouring Christian Kings were ioyned with me in an amiable league (as they ought) I would neuer depart from him one houre. And of this I know not well what I should say, or what I should do, seeing they seeme to be so ordained by God.

Sir, send your Messengers more often vnto mee, I beseech you, for when I looke vpon your letters, then mee thinkes, I behold your countenance. And surely greater friendship ariseth betwist those wich bee farre distant, then those which dwell neere together, by reason of the great desire wherewith they bee delighted,

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for he which hath hidden treasures, though he cannot see them with his eyes, yet in his heart hee euer loueth them most ardently, as our Sauiour Iesus Christ saith in the Gospell, where thy treasure is, there is thy heart also.

And in like manner ought you to make mee your treasure, and to cowple your heart sincerely with mine. O my Lord and brother, keepe this word, for you bee most prudent, and (as I heare) much like vnto your Father in wise-dome, which when I vnderstood, I forthwith gaue praise vnto God, and laying aside all griefe, conceived joy and faid : Bleffed is the wife fonne, and of great estimation, the sonne of King Emanuell, which litteth in the throne of his fathers kingdomes. My Lord beware then, faint not, feeing thou art as strong as thy father was, nor shew thy forces to be weake against the Moores and Gentiles, for by the affiftance of God, and thine owne vertue, thou shalt easily vanquish and destroy them, neither shalt thou say that thou hadst small power left thee by thy father, for truely it was great inough, and God hall ever bring thee helpe.

I have men, money, and munition, in aboundance, like the lands of the sea, and the starres of heaven, and we isoyning our forces together, may easily destroy the rudenes and barbarousnes of the Moores. And I desire nothing else of you but skilfull men, which bee able to instruct my souldiers to keepe their orders and rankes in battell. And thou, O King, art a man of persect age, King Salemon tooke upon him the government of his kingdome when he was but twelve yeares of age, yet of great power and more wise then his father. And my selfe likewise was but a childe of eleven yeares of age when my fa-

ther

ther Nav departed this life, and being entred into my Fathers seate, by Gods ordinance, I obtained greater wealth and forces then ever my Father had: for in my power bee all the borderers and Nations of the Kingdome. Wherefore both of vs ought to give incessant thankes vnto God for so great benefites received.

Giue eare vnto mee my brother and Lord, for this at one word I desire of you, that you will send vnto mee learned men, that can carue images, imprint bookes, and make Swordes, and and all kinde of weapons for the warres: head Masons likewise, and Carpenters, and physitions that haue skill to make medicines and cure wounds.

I would also have such as can drawe gold into thin plates, and bee able curiously to carue and ingrave gold and filuer, and such likewise as have knowledge to get gold and silver from out the veines of the earth, and to worke in all manner of mettall mines. Besides these, I shall much esteeme of such as can make coverings for houses of leade, and will teach others how to make tiles of chalke or clay.

To conclude, I shall have vse of all manner of Artificers, and especially of such as can make Gunnes. Helpe
mee therefore, I pray you, in these things, as one brother should helpe another, and so God will helpe
you, and deliver you from all cuilt, God will heare
thy prayers and petitions, as hee hath received holy sacrifices at all times, as first of all, the sacrifices
of Abell, and of Noe when hee was in the Arke, and
that of Abraham when hee was in the land of Madian,
and that of Isaac when hee departed from the Ditch
or Trench of the Oath, and that of locob in the house

Kk 2

of Bethlem, and of Mofes in Leggt, and Maron in the Mount, and of Jeson the some of Nav in Galgale, and of Gedeon in the Coast, and of Sampson when hee was a thirst in the land of drought, and of Samuell in Rhama, of the Prophet, and of David in Nacira, and of Salomon in the Cittie of Gabeon, and of Helias in mount Carmell; when hee railed from death the Widdow womans sonne, from Rhicha aboue the pit, and of losaphat in battell, and of Manasses when hee sinned, and conuerted againe vnto God, and of Daniell in the Lyons Denne, and of the three brethren, Sydrach, Mylanch, and Abednage on the firy furnace, and of Anna before the Altar, and of Nehemias, which made walles with Zorababell, and of Mathathia with his fonnes, over the fourth part of the world, and of Efan uppon his bleffing, euen fo our Lord wil receive your facrifices, and Supplications, and will helpe you, and stand with you against all persuersnes aud ouerthwartnes at all seasons, and euery day.

Peace bee with you, and I embrace you with the armes of fanctitie, and in like manner I embrace all those which be of your Councell of the kingdome of Portugall, Archbishops likewise, and Bishops, Priests, and

Deacons, and all men and women whatforuer.

The grace of God, and blefsing of the Virgine

Mary the mother of God be with you, and

with you all. Amen.

Letters from the fame most renowned Dauid, Emperour of Ethiopia, unto the Pope of Rome, written in the yeare of our Lord 1524. and translated into Latine by Paulus Iouius.

IN the name of God the Father Almighty, maker of heaven and earth, and of all things visible and inuifible: in the name of God the Sonne Iesus Christ. which is the same with the Father from the beginning of the world, and is light of light, and true God of true God: in the name of the holy spirit of the liuing God, who proceeded from God Father.

These letters I the King doe fend, whose name the Lyons doe worship, and by the grace of God, Iam called Athani Tinghil, that is to fay, the incense of a virgin, the Sonne of King David, the fonne of Solomon, the sonne of a king by the hand of Mary, the fon of Nav by the flesh, the son of of the holy Apostles, S. Peter and S. Paul by grace.

Peace bee vnto you most just Lord, holy, mighty, pure, and ficred Father: vnto you, which are the head of all Princes, and fearest no man, feeing no one can fpeake euill of thee: vnto you, which are the most vigilant Curate and observer of soules, and triend of stran-

gers and and peregrines.

O holy mailter, and preacher of the faith, enemy of all those things which offend the conscience, louer of good manners, lanctified man, whom all men laud and praise.

O happy and holy Father, I yeeld obedience vnto you with great rederence, for you are the peace of all things, and deserve all good, and therefore it is fitting

Kk 3

of Bethlem, and of Moses in Egypt, and Maron in the Mount, and of lefon the sonne of Nav in Galgale, and of Gedeon in the Coast, and of sampson when hee was a thirst in the land of drought, and of Samuell in Rhama, of the Prophet, and of David in Nacira, and of Salomon in the Cittie of Gabeon, and of Helias in mount Carmell; when hee railed from death the Widdow womans sonne from Rhicha aboue the pit, and of losaphat in battell, and of Manasses when hee sinned, and conuerted againe vnto God, and of Daniell in the Lyons Denne, and of the three brethren, Sydrach, Myfaach, and Abednago on the firy furnace, and of Anna before the Altar, and of Nehemias, which made walles with Zorababell, and of Mathathia with his fonnes, ouer the fourth part of the world, and of Efan uppon his bleffing, euen fo our Lord wil receive your facrifices, and Supplications, and will helpe you, and stand with you against all persuersnes aud ouerthwartnes at all seasons, and euery day.

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Kk 3

that all men should shew their obedience vnto you, as the holy Apostles command to yeeld obedience to God. This truly belongeth vnto you; for so also they command vs to worship Bishops, Archbishops, and Prelats. In like manner that we should love and reverence you, as our father, feare you as our King, and have confidence in you as in God. Wherefore I humbly confesse, and with my bending knees fay vnto you, O holy father, that you are my father, and I your fon. O holy & most mighty father, why did you neuer fend any vnto vs, that you might better vnderstand of my life and health, seeing you be the theepheard, and I your theepe? For a good theepeheard will neuer forget his flocke, neither ought you to thinke that I dwel so farre remote from your regions, that messengers cannot come vnto mee, seeing your sonne E. manuell, the King of Portugall, hath fent Embassadors vnto me, very conveniently, from his kingdome, which is the furthest from vs in the world, and if God had spared him life, and not incited him fo suddenly to heaven, (without doubt) those things which we then had in hand, had beene brought to a happy conclusion. But now I much defire to bee certified by some trufty messengers, of your holinesse health and happinesse, for I never yet heard any message from your holinesse, but something I heard of our owne people, who to performe their vows, went a pilgrimage into those parts, but seeing they went not in my name, nor brought with them my letters from you, their reports are but an uncertaine beleefe: for I questioning with them, they faid they came from Ierusalem, where having performed their vowes, they went to Rome to visite the Churches of the Apofiles, vnderstanding that they might easily come to those places

places which bee inhabited by Christians. And surely I take great pleasure in their speeches, because in my sweete cogitation, I doe behold the similitude of thy holy countenance, which seemeth vnto mee like the countenance of an Angell. And I confesse, that I doe loue and reuerence that image as an Angellicall likenesse, but yet were it more acceptable and pleasant vnto mee, denoutely and diligently to consider and view your words and Letters.

And therefore I most humbly beseech you to send Messengers vnto me with your benediction, thereby to cheere and exhilerate my heart, for feeing wee agree in faith and religion, before all things I defire and intreate that you will fet my loue and friendship in the principallest part of your heart, as the ring which you weare vpon your finger, and the chaine of gold which you put about your neck, that so the remembrance of me may neuer be blotted out of your memory : for with thankefull words & letters frendship is increased, it is embraced with facred peace, from whence all humane joy springeth & arifeth, for even as hee that is thirsty greatly desireth cold water (as the scripture faith) so doth my heart conceine an incredible joy from the messengers & letters which come to me from the furthest parts of the world : neither shall I only rejoice to heare from your holines, but also I shall be glad to heare certaine newes from all the Kings of Chriftendome. And full as ioyfull as those that in battell doe get the best spoyles. And this may bee done with great facility, feeing the King of Portugal hath made the whole journey plaine vnto them; who long fithence hath fent his Embassadors vnto vs with strong Armies: but acither when my father was living, Kk 4 nor

nor sithence, have wee received any Message or Letters from any other Christian King, or from the Popehim-selfe, although in our treaturies of Monuments, and Charters of my great Grand father, is preserved the memory of those Letters which Pope Engenins sent into this Countrie, when the King of Kings, of all Ethiopia, being the seede of Iacob, and a King to bee seared, had the government of this kingdome.

The forme of which letters were thus. Eugenius the Bishop of Rome to our beloued sonne the King of the seede of lacob, the King of all the kings of Ethiopia, and chiefly

to be feared, &c.

And in the conclusion of the same letters is mentioned that his sonne Iohn Paleologus, which dyed about two yeares before, the King of the Roman Kings, was called to the celebration of the facred Synode, And that lefeth the Patriarch of Constantinople, came with him with a great number of Archbishops, and Bishops, and Prelates of all forts, among whom were the Proctors or Factors of the Patriarckes of Antioch, Alexandria and Jerufalem, who when they had joyned themselves together in love of holy faith and religion, the vnity of the Church being ordained and established, all the difficulties and troubles of ancient time, which feemed erronious,& contrary to religion, were (by Gods divine affiftance) vtterly taken away & abolished which things being rightly established and set in order, the Pope himselfe brought great joy vnto them all.

This booke of Pope Engenius wee have fent vnto you, which wee have kept vncorrupted, and wee would have fent vnto you the whole order and power of the Popes bleffing, but that the volume of these things would seeme

too great, for it would exceed in bignes the whole booke of Paul to all the nations he writ vnto.

The Legates which brought thele things vinto vs from the Rope, were Theodorus, Peter, Didymus, and George, the feruants of Jefus Chrift, and you shall do well (most holy Father) to command your bookes to be looked ouer. where (I suppose) some memory of these things which-we write of may be found out. Wherefore holy father, if you will write any thing vnto vs beleeue it confidently, that we will most diligently commit it to our bookes, that the eternall memory of those things may remaine to our pofterity, and furely I account him bleffed whose memory is preferued in writing in the facred citty of Rome, and in the feate of the Saints, S. Peter and S. Paul, for these bee Lords of the kingdome of heaven, & judges of the whole world. And because that this is my beliefe, I therfore send these letters, that I may obtaine grace of your holines, and your most facred Senate, that from thence may come vnto me a holy benediction, & increase of all good things. And I most earnestly befeech your holines to fend vnto me some images & pictures of the Saints, & especially of the virgin Mary, that your name may be often in my memory, & that I may take continuall pleasure in your gifts. Furthermore I heartily intreate you to fend vnto me men learned in the Scriptures, workmen likewise that can make images & fwords, and all maner of weapons for the warre, gravers also of gold and filuer, and Carpenters, & Masons, especially which can build houses of stone, and make conering for them of lead and copper, wherby the roofes of the houses may be defended. And besides these, such as can make glaffe & instruments of musicke, and such as be skilfull in musicke, those also that can play vpon Flutes, Trumpets

Trumpets, and pshalmes, shall be most welcome & deere vnto vs: and these workmen I much desire should bee sent me from your Court: but if there be not sufficient store in your court, your holines may command them of other Kings, who will obey your command most readily. When these shall come to me, they shall bee honorably esteemed of according to their deserts, & from my liberality shall be amply rewarded, and if any shall desire to return home, he shall depart with liberall gifts whither hee please: for I will not detain any one against his will, though I should

haue great fruit and benefite by his industry.

But I must now speake of other matters, & demand of you (most holy father) why you exhort not the Christian kings, your children, to lay afide thir armes, and as becommeth brethren, to accord and agree amongst themselves, feeing they be thy sheepe, and thou their sheepheard ? for your holines knoweth right well what the Gospell commandeth, where it is faid : That every kingdome divided in it Celfe shall be desolated, and brought to ruine. And if the Kings would agree in their hearts, & conclude an affured league and peace together, they might easily vanquish all the Mahometans, and by their fortunate entrance, and fudden irruption vtterly burft, and throw downe the sepulcher of that false Prophet Mahomet. For this cause (holy father) indeuour your selfe that a firme peace and affured league of friendship may bee concluded and established amonest them, & admonish them to be affistant & aiding vnto me, feeing in the confines of my kingdomes, I am on all sides inclosed and incompassed about with those most wicked men the Mahometane Moores, for those Mahometane Moores yeeld mutual aid one to another, & the kings with kings, petty kings with petty kings, do fincerely and constantly assemble

affemble themselves against vs. There is a Moore very neere neighbour vnto me, to whom the other bordering Moores minister weapons, horses, and munition for the warres. These be the kings of India, Persis, Arabia, and Egypt, which things grieue and molest mee exceedingly euery day, when I behold the enemies of the Christian religion ioyned together in brotherly loue, and to enjoy peace, & to fee the Christian kings my brothers to be nothing at all moued by these iniuries, nor to yeeld mee any helpe, as affuredly behoueth Christians to doe, seeing the impious brood of Mahomet do aid and affift one another: neither am I he, that for that purpose should require Souldiers & prouision for warres of you, seeing I have Souldiers left of mine owne: but onely I defire your praiers and orisons, wishing also fauour & grace with your holines,& with all Christian Kings my brethren: for I must seeke to obtaine friendship of you, that I may bee fully infructed and furnished of those things which I formerly desired, to the terror of the Moores, & that my neighours, the enemies of the Christian faith may understand that thekings do fauor & aid me with a fingular care & affection, which furely will redound to the praise of vs in common, seeing we agree together in one verity of religion and faith, and in this councell wee will conforme, which shall be firme and absolute with that which shal fall out to be more profitable. God therfore fulfill all your desires about the praifes of lefus Christ, and of God our Father, to whom all men give praises for ever and ever. And you most holy Lord and father imbrace me, I befeech you, with all the Saints of Iefus Christ which be at Rome, into which embracings let all the boderers of my kingdomes, and those which dwell in Ethiopia be received, & give thanks to our Lord

Lord Iclus Christ with your spirit. These letters your holinesse shall receive at the hands of my brother lohn King of Portugall, the sonne of the most mighty King Emanuell, by our Embassador Francis Aluarez.

Other letters from the same Dauid, Emperour of Ethiopia, written to the Pope of Rome in the yeare of our Lord God 1524. and interpreted by Paulus Iouius.

Happy and holy father, which art ordained of God to be the confectator and fanctifier of all nations, and the possession of Saint Peters seate: to you bee given the keyes of the kingdome of heaven, and whatsoever you either binde or loose vpon earth, shall be bound or loosed in heaven, as Christ himselfe hath said, and as S. Mathew

hath written in his Gospell.

I the King, whose name the Lyons doe worship, by the grace of God, called Athani Tingil, that is to lay, virgins incense, which name I received in baptisme, but now, when I first tooke vpon mee the government of the kingdome, I affumed vnto me the name of David, the beloved of God, the piller of faith, the kinfman of the flock of Inda, the fon of Dauid, the fon of Salomon, the fon of the piller of faith, the ion of the feed of Leeb, the ion of the hand of Mary, the fon of Nav by the flesh, Emperour of great & high Ethiopia, and of great kingdomes, dominions & lands King of Xos, of Caffate, of Fatigar, of Angote, of Barn, of Baaligaze, of Adea, of Vangue, of Goiame (where is the head of the river Nilas) of Damaraa Vaguemedri, Ambeaa Vague. Tigri Mahon, of Sabain, where Saba was Queene, & of Bermagaes, and Lord vnto Nobia in the end of Egypt. All thefe Provinces

Provinces be within my power, and many other, which now I have not reckoned : nor have I expressed these kingdomes & provinces in their proper names, for pride or vaine-glory, but for this cause onely, that God may be praised more and more, who of his singular benignity hath given vnto the kings, my predecessors, the governement of fuch great and ample kingdomes of the Christi. an religion, and yet furely hee hath made me worthy of a more excellent fauour and grace, then other Kings, that I might continually devote my felfe to religion, because he hath made me Adell, that is, the Lord and enemie of the Moores, and Gentiles which worthip idols, I fend vnto you to kisse your holines feete, after the manner of other Christian Kings my brethren, to whom I am nothing inferior, neither in religion nor power, for I within mine owne kingdomes am the piller of faith, neither am I aided with any forreine helpe; for I repole my whole trust and confidence in God alone, who gouerneth and sustaineth me vp, from the time wherein the Angell of God spake vnto Phillip, that hee should instruct in the true faith, the Eunuch of the mighty Queene Candace, the Queene of Ethiopia, as shee was going from lerufalem to Gaza. And Phillip didthen baptize the Eunuch, as the Angell commaunded, and the Eunuch baptized the-Queene, with a great part of her houshold, and of her people, which hatheuer fithence continued Christians, remaining for all times after that, firme and stable in the faith of Christ. And my predecessors having no otheraid but onely Gods assistance, have planted the faith in very large kingdomes, which I my felfe doe likewife daily contend to effect. For I remaine in the great bounds of my kingdomes, like a Lyon incompassed about with a mighty:

mightic wood, and hedged and inclosed against the Moores that lye in waite for me, and other nations which bee enemies to the Christian faith, and refuse to heare the word of God, or my exhortations. But I my felfe being girded with my fword, doe perfecute and expell them out by little & little, indeed by Gods divine helpe, which I neuer found wanting, which happeneth otherwife to Christian kings, for if the limits of their kingdoms be large, it may easily be obtained, for that one may affift & minister helpe vnto another, and receiue further helpe by your holines benediction, of which I am partaker, feeing in mybookes be contained certain letters, which long fince Pope Eugenius sent with his benediction, vnto the king of the feed of Iacob, which bleffing given by his own hands, being accepted and taken, I do enjoy, and thereof greatly reioyce. And I have the holy temple, which is at Jerusalemin great veneration, vnto which I oftentimes fend oblations due by our pilgrimes, and many more and fatter I would have fent, but that the passages bee hindred by Moores and Infidels: for (befides the taking away from our messengers our gifts and treasures) they will not suffer them to passe freely, but if they would suffer vs to trauell, I would come into the familiarity & fellowship of the Ro. mane Church, as other Christian Kings do, to whom I am nothing inferior in the christian religion, for even as they belieue, I confesse one true faith, and one Church, and I most fincerely beleeve in the holy Trinity, & in one God, and the virginity of our Lady the virgin Mary, and I hold and observe all the articles of the faith, as they were written by the Apoftles. Now our good God hath by the hand of the most mighty and Christian King Emanuell. made the passage open and plaine, that we may meete by

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our Embassadors, and that we being Christians ioyned in one faith, might ferue God with other Christians. But while his Embassadors were in my Court, it was reported vnto me that K. Emanuel was dead, & that his fon my brother John had the rule of his fathers kingdome, wherepon as I was forrowful for my fathers death, even fo I reicyced greatly at the happy entrance of my brother into his kingdome, foas I hope that we joining our power and forces together, may make open the passages both by sea and land, by the regions of the wicked Moores, and greatly terrifying them, vtterly expell them from their feates and kingdomes, that the way being made fit & peaceable, christians may freelie come and go to the temple of Ierafalem. And then shall I bee pertaker of his divine love in the Church of the Apostles S. Peter and S. Paul. And I couet greatly to obtaine the facred benediction of the Vicar of Christ, for without doubt your holinesse is Gods Vicar. and when I heare many things of your holines by trauellers & pilgrimes, that go and come miraculously from our countries to Ierusalem, & from thence to Rome, they breed in me an incredible ioy & pleasure, but I should bee more glad if my Embassadors could make a shorter cut in their iourneies to bring newes vnto me, as my hope is they will once do before I dye, by the grace of almighty God, who euer keepe you in health and holines, Amen.

And I kisse your holines feet, and humbly beseech you to send me your blessing. These letters also your holines shall receive at the hands of my brother loke King of

Portugall, by our faid Embassador Francis Alwarez.

These Epistles translated by Paulus lowins I have joined to this worke, for the better knowledge of this historie, wherein we have changed nor altered nothing (although

in many places they require alteration) fome few excepted, which being badly translated into Spanish, out of the Arabian and Abesenicke language, did cleane alter the whole order of the Epistles. The same louins also in his declaration of these Epistles, hath promised to translate into Latine the booke which Francis Aluarez composed, concerning the scituation, manners and behaviour of the Ethiopians in which booke he expresseth and setteth forth his whole journey or trauels. One coppy of which booke I my felfe haue in my keeping. But if Ionius surcease to translate it, I would not bee strange to take the matter in hand, although not willingly, vnleffe (most holy father) it please you to command, and then shall I be more free and fafe from all malitious detractors, who may happily suppose that I vndergoe the busines not with a desire to further the Christian common-wealth, but rather in æmulation of Jouins glory. For the doing of which busines effe-Qually & faithfully, I suppose I am sufficiently instructed, for when I had executed my embassage into Germany and Sarmatia, & was returned vnto my king, John the third of that name, (of whose great courtesie and bountie in receiuing of me, I had sufficient triall) I fell in conference with the Ethiopian Embassador at Lisbon, a man honoured, and indued with the dignity of a Bishop, admirable for his credit, doctrine, and eloquence in the Chaldean and Arabian tongue, and in briefe, a man most fit to bee sent from the most mighty Emperour of Ethiopia, vnto great and potent princes, for vigent and weightie affaires, his name was Zaga Zabo, and after an affured and firme friendship was established betwixt vs, I had often conference with him, and reasoned and debated with him, especially of the manners and Religion of the Christians

Of the manners and castomes of the Acthiopians.

Christians of Aethiopia: for I desired to know those things, not by the bare narration of trauelling interpreters, but from a man borne in that Country; and that in his presence, and receiving it from his mouth. Amongst other things, I shewed vnto him an Epiffle fent into Portugall by Mathew the Embaffador, which Epiftle eogether with the Articles which he proposed before King Emmamuel, I translated (as I have fayd) into the Latine tongue. and many things I have corrected by his direction, where the interpretation obtained not sufficient credit, nor likelihood, which he affirmed, did oftentimes happen both to me and to louiss: for as then I had with me the Epiftles of the same lowins, which we conferred with great diligence, and after vnfained friendship and the true loue of Christ flourished and was esteemed amongst vs, I was imboldened to require of him a plaine and fincere declaration of the faith and religion of the Aethiopians, and to have it penned downe with his owne hands, which hee graunted vnto me with great alacritie, and foorthwith beganne to make description thereof, which relation of his . I have faithfully translated into Latin, as by the sequele will appeare wherein I went forward with greater defire, my conscience viging me that I was not ignorant, that if these things should have perished with me, they could never after that be published by any other man: for because they were fo framed and composed after the Chaldean and Acthiopian phrase, as they could hardly of any, man bee ynderstood but of my selfe, who by much familiaritie, might attaine to the knowledge of all those things, as well from the mouth, as from the writings of the fayed Acthiopian Ambassadour.

In the name of our Lord lefus Christ, Amen.

THese be the things which be vsed & observed amongst vs Aethiopians, as touching our faith and religion:

First, we believe in the name of the holy Trinity, the Father, Sonne, and holy Ghost, who is one Lord, three in name but one in Divinity, three representations but one fimilitude, the conjunction of the three persons is equall; equall I say in Divinitie, one Kingdome, one throne, one Iudge, one Charity, one Word, and one Spirit: but the word of the Father, and of the Sonne, the word of the holy Ghost and the Sonne, is the same word; and the word with God, and with the holy Ghoft, and with himfelf without any defect or division, the Sonne of the Father, and the Sonne of the same Father, without beginning, to wir, first the Sonne of the Father without mother: For no one knoweth the secret and mysterie of his Nativity, but the Father, Sonne, and the holy Ghost, and the same in beginning was the Word, & the Word was the Word with God, and God was the Word, the Spirit of the Father, the holy Spirit, and the Spirit of the Sonne is the holy Spirit, but the holy Spirit of his Spirit, is without any diminution or augmentation: for that the holy Ghost, the Aduocate, or Comforter, the true God which proceedeth from the Father and the Sonne, spake by the mouth of the Prophets, and descended in the fierie flame vppon the Apofiles in the porch of Syon, who declared and preached throughout the whole world, the Word of the Father, which Word was the Sonne himselfe.

Moreouer, the Father is not first, in that hee is Father, nor the Sonne last, in that he is the Sonne, even so the

holy Ghost is neither first nor last; forthey be three perfons, but one God, which feeth, and is feene of no man. and who by his onely counfell created all things; and after that, the Sonne of his owne accord, for our faluation, (the Father himselfe being willing, and the holy Ghost consenting thereunto,) descended from his high and heauculy habitation, and was incarnate by the holy Ghost of the Virgin Mary; which Mary was adorned with a double Virginity, the one spirituall, the other carnall: he was also borne without any corruption the fame Mary his mother after her child-bearing remaning a Virgin, & inspired with great wonder, and hidden fire of Divinity, brought foorth without bloud, paine, or dolors her Sonne Icfus Chrift, who was a man innocent, and without finne, perfect God. and perfect man, having one onely aspect. As he was an infant he grew vp by little and little, fucking the milk of his mother Mary the Virgin, and when he attained to the age of thirty yeares, he was baptized in Iordan; he walked like other men, he was wearie, he swear, he was both hungrie and thirstie, and all these things he suffered freely and voluntarily, working many miracles, and by his Divinitie he restored fight to the blind, healed those which were lame, cleanfed the leapers, and raifed up the dead, and last of all, he was willingly apprehended and taken, scourged, beaten with buffets, and crucified, he languished and died for our offences, and by his death he ouercame death and the diuell, and by his forrow in his life time, hee disfolued our finnes, and bare our griefes, and with the Baptisme of his bloud, (which Baptisme was his death) he baptized the Patriarchs and Prophets, and he descended into hell, where was the foule of Adam and his fons, & the foule of Christ himselfe which is of Adam; which soule of Adam Christ himhimself took of the blessed Virgin Mary: and in the brightnes of his divinity, and strength of his crosse, he brake the brazen gates of hell, binding Saran in chaines of yron, and redeeming thence Adam & his fons. Al thefe things Christ did, wherfore he was replenished with divinity, and that diuinity was with his foule, & also with his most holy body: which druinity gave vertue to the croffe, & which divinity he euer had, & yet hath commune with the Father in Trinity & Vnity: nor did that Christ, while he walked vpo the earth, euer want his divinity, for the least twinckling of aneve. After this he was buried, and the third day the same Kefus Christ, the Prince of refurrection, Jefus Christ the chiefe of the Priefts, Lefus Christ the King of Israel, arose againe with great power and fortitude, and after all things were fulfilled which the holy Prophets fore-shewed, hee ascended with great glorie & triumph into heaven, and sitteth on the right hand of the Father; and he shall come againe in gloric, carrying his croffe before his face, and the fword of luffice in his hand, to judge both the quicke and the dead; of whose kingdome shall be no end. I beleeue one holy Catholike and Apostolike Church: I beleeve one Baptisme, which is the remission of sinnes, I hope for and beleeve the refurrection of the dead, and the life of the world to come. Amen.

I beleeue in our Ladie, the bleffed Virgin Mary, a Virgin I say, both in spirit and slesh, who (as the mother of Christ) is the charity of all people, the Saint of Saints, and Virgin of Virgins, whome I do worshippe all manner of wayes. I beleeue the sacred wood of the crosse, to bee the bed of the sorow of our Lord I esus Christ, the son of God; which Christ is our saluation, by whome wee be saued, a scandall to the I ewes, and soolishnesse to the Gentils.

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But we preach and beleeue the strength of the Crosse of our Lord Iesus Christ, euen as S. Pant our Doctor hath taught vs. 1 beleeue S. Peter to be the rocke of the lawer which law is founded upon the holy Prophets, the foundation and head of the Catholike and Apostolike Church. both east and west, where euer is the name of our Lord Ielus Christ: the power of which Church, Peterthe Apo-Ale hath, and the keyes of the kingdome of heaven, with which he can shut and open, loose and bind, and hee shall fit with the other Apostles his fellowes, vpon twelve feats (with honor and praise) with our Lord Icsus Christ, who in the day of Judgement shall pronounce the sentence vpon vs, which day to the Saints, shall be cause of iov; but to the wicked, griefe and gnashing of teeth, when they shall bee cast out into the burning flames of hell fire, with their father the Diuel! I beleeue that the holy Prophets and Apofiles, Martyrs, and Confessors, were the right imitators of christ, whom with the most blessed Angels of God, I worthip & honor: & in like maner also do I imbrace, & affect as their followers. Also I beleeve that vocall and auricular confession of all my sinnes is to bee made to the priest, by whose prayers (through Christ our Lord) I hope to obtain Saluation. Moreouer, I acknowledge the B. of Rome to bee the chief Pastor of the sheep of Christ, yeelding obedience vnto all Patriarks, Cardinals, Archb. & Bithops, of whom he is head, as vinto the Ministers of Christ himselfe. This is my faith and law, and of al the people of Aethiopia, that be under the power of Precious lohn; which faith & the love of Christ, be so confirmed amongst vs, as (with the help of our Saujour) I shall never deny it, neither by death, fire, nor fword, which faith all we shall carry with vs in the day of iudgment, before the face of the fame Lord Iefus Chrift.

Ll 3

Now

Now having gone thus farre, I will expresse the discipline, doctrine, and law, which the Apostles in their holy books of Councels and Canons, (which we call Manda & Abethylis) have taught vs: and of those bookes of the ordonances of the Charch there be & all which were compiled by the Apostles when the were assembled together at Ierufalom: wherof making great inquiry of many Doctours, after I came into Portugall, I found none that did remember them. The observatios which the Apostles prescribed vnto vs in these bookes, be these following: First, that we ought to fast every wednesday in remembrance of the Iewes Councell for vpon that day they confulted and decreed amongst themselves, that Christ shold be killed: and that we shold fast every Friday; vpon which day Christ Iefus was crucified, and died for our fins: and vpon these two dayes we are commanded to fast till the Sun-setting. They also informed is to fast with bread & water the forty daies of Lent and to pray feuen times in the day and night. By those edicts also we be bound to celebrate our facrifice vppoh Wednesdayes and Fridayes in the enening, because at that time our Lord Iefus Christ yeelded up the ghost upon the holy Croffe. They willed also, that your Sundaies we fhould al affemble rogether in the holy church at the third houre of the day, from the Sun rifing, to reade and heare the bookes of the Prophets; and that after that we should preach the Gospell, and celebrate Masse. Moreouer, they appointed nine festivall daies to be celebrated in memorie of Christ, to wit, the Annunciation, the Natiuity, the Circumcifion, the Purification of Candlemas, his Baptifine, Palm funday vnto the octaves of good Friday, (as we term it) which be 12. dayes, the Ascension also, and the Feast of Penticost, with their holy dayes. And by the precepts of thefe

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these bookes, we eate flesh every day without any exception, from the Feast of Easter vnto Penticost : neither bee we bound to fast in all this time vnto the octaves of Penticoffswhich thing we do for the more honour & reuerence of the refurrection of our Lord Lesis Chail. They will vs also to celebrate the day of the death & allumintion of the Virgin Mary with all honor: Morcouer, besides the precepts of the Apostles, one of the Precious Johns, furnamed. The feed of lacob, ordained, that belides thefe dayes every thirtith yere, 3. dayes mould be celebrated in honor of the same bleffed Virgin, he also commanded one day in every monetheo be celebrated for the Nativity of our Sa. uior Christ, which is ever the 25.day of the month win-like manner he appointed one day in every moneth to be kept holy inhonor of S. Michael. Furthermore by the comandement of the Apostles Synods, wee celebrate the day of the Marryrdom of S. Stephen, and of other Marryrs. We be bound also (by the institution of the Apostles) to sollemnize two dayes to wat the Sabbath, and the Lords day in which daies it is not lawfull for vs to do any manner of bufinesse, no notthe least trifle. The Sabbath day we observe for this cause, for that God having persected the Creation of the world refled upon that day, which day, as it was his will it should be called the Holy of Holies, so if that day should not be reverenced with great honor and religion, it would feeme to be done directly against the will and commandement of him, who had rather that heaven and earth should perish, then his word, especially seeing Christ himfelfe came not to destroy the law, but to fulfill it: wherfore we observe that day not in imitation of the lewes, but at the bidding of our Lord Ieius Christ, & his holy Apostless the grace of which lewes is translated vnto ys Christians.

LI 4

And

And youn this fabbath day, Lent excepted, wee ever eate flesh: which vie is not observed in the kingdome of Bernagues and Tygri Mahon: the naturall people of which two kingdomes, by an ancient custome, eat flesh vpon the sabbath daies and Sundaies in Lent: now wee celebrate the Lords day, as other Christians do, in memory of Christs refurrection, but we know that the Sabbath day is to be observed and kept holy by the books of the law, and not by the Gospell: and yet notwithstanding we be not ignorant that the Gospel is the end of the Law, and of the Prophets: And upon these two daies, we beleeve that the soules of the godly departed which remaine in Purgatorie, bee not there tormented, which rest God hath granted vnto those foules upon these most holy daies: until (the end of their punishments due for their offences in this world being determined) they be deliuered thence: for the diminishing of which paines, and to extenuate & shorten the time of their punishments:we beleeue, that almes deedes done for the dead, be very profitable vnto those fouls which live in purgatory. To the remission of which soules the Patriarke gineth no Indulgence, for that we beleeve doth belong vnto God only, and to the constitution of the time of their punishment: neither doth the Patriark allow any daies for Indulgeces, By the reading of the Gospel, we be only bound to keep 6.precepts, which Christ explaned with his owne mouth: I was an hungred (faith he) and you gave me to eate, I was thir fie, and you gave me to drink: I was a stranger, & you tooke me in: naked, and you clothed me: ficke, and you visited me: I was in prison, and you came wato me: Which words: Christ will onely pronounce in the day of Judgement, besaufe the law (as Paul witneffeth) [beweth vinto vs our fins; which law (Christ Ielus excepted) no one can keepe. And .

And Paul alfo faith, that we be all borne in finne for the transgression of our mother Eur , and for her curse and malediction; and the same Paul further faith, that wee die through Adam, and live through Christ, which Christof his aboundant mercy hath gine vnto vs thefe fix precepts? to the end that we might be faired, when hee shall come in his Maiefty, to Judge both the quick & the dead, by which words and commandements in that fearefull and terrible day of Judgment, hee will pronounce and shew vnto the good euerlasting glory, and to the wicked fire and eternall damnation. And wee reckor but only fine deadly finnes (as they terme them) which wee gather out of the last Chapter of the Reuelation , where it is fayd, For without (balbe dogs, and inchanters, and whoremongers, and murtherers and idolaters, and whofoeuer loweth or makethlies. It is ordained by the holy Apostles in their bookes of count cels, that it is lawful for the Clergy to mary, after they have attained to some knowledge in divinity, and being once maried they be received into the order of priests, into the which order none is admitted before hee accomplish the age of 30. yeeres, neithey bee any bastards by any meanes allowed to enter into that most holy order: & these orders be given by no other but by the Patriarch onely, & where the first wife of a Bishop or Clercke, or Deacon is dead, it is not lawful for them to mary an other, vnleffe the Patriarch dispense therewith which sometimes for a publike good is granted to great men) nor is it lawful for them to keepe a concubine, vnlesse they wil refuse and put themfelues fro faying feruice, which if they once do, they may neuer after meddle in ministring divine matters: and this is observed so strictly that those priests which have beene twife married, dare neuer take in their hands fo much as a candle

candle that is confecrated to the Church, and if any Bishop or Deacon be found to have any bastard child hee is deprined from all his benefices, and from his holy orders & his gods (if he decease without lawful heires) come vnto Preftor John, and not to the Patriarch: and the warrant that we have that our priefts may marry is taken out of Saint Paul, who had rather that both Clergy and Laity should marry then burne: And he also faith that a bishop ought to be the husband of one wife, and that he should be fober and irreprehenfible, and in like manner would he haue Deacons : and further, that Ecclesiastical persons should have their proper wives by lawfull marriage, even as secular people have, but Munckes mary not at all, and both Lay men and Clergy have but one wife a peece, and matrimony is not contracted before the gates of the holy Church, butin the private houses of those thar beare most Iway at the bridalf: wee have have also received from the ordinance of the Apollies, that if a priest bee found in addultery or committing manilaughter, or theft, or bearing falle witnesse, he shalbe deprived and put from his holy orders and punished like other malefactors: againe by the institution of those Apostles, if any person, either Ecclesiastical or Lay, doe lie with his wife, or bee polluted in fleepe, hee commeth not into the Church for the space of foure and twenty houres after shorts it lawfull for menstruous women to come into the Church, villesse voon the feuenth day after their ficknesse, and then to have all their garments throughly washed which they wore during the time of their monthly difease, and they themselves purged from all filthe A woman also that bringeth forth a manchild, must not come into the Church till after the fortith day, and if the brought forth a woman child

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thild then shee must not come into the Church till after the eighteeth day: This is our custome founded vpon the ancient law, and also vpon the Apostolicke law, which lawes, ordinances and precepts, wee obserue as diligently in al points as possible may bee: Morcouer we bee prohibited, that neither swine nor dogs, nor other such beafts shall enter into our Churches : Also wee may not goe to the Church but bare footed neither is it lawfull for vs to laugh, walke or talke of prophane matters in the Church, nor once there to spir, hawke or hem, because the Churches of Æthiopia bee not like unto that land, where the people of Iraell did eate the Paschall dambe departing from Egipt, in which place God commanded them to eate it with their shooes on, and girded with their girdles, by reason of the pollution of the earth, but they bee like vnto Mount Synai, where the Lord spake vnto Moyfes faying, Moyles, Moyles, out off thy shooes from thy feet, besufe the ground wherevpon thou frandeft is hely ground, and this Mount Synai is the mother of our Churches, from whom they tooke their beginning, as the Apostles. did from the prophets, and the New Testament from the Old: Furthermore it is not lawfull for Lay-men or Clergy, or for any other person of what condition socuer hee bee, after hee hath received the bleffed Sacrament of the Altar to spit or cast from the morning till the sunne setting and if any doe foit hee is severely punished: Also in memory of Christs Baptisme, wee be all every yeere baptised upon the feast day of the Epiphanie of our Lord, and this we doe, not that we beleeve that it pertaineth to our faluation, but for the laude, praise and glory of our Sauiour : neither doe wee celebrate any other feast more solemly or bountifully, with thewes, plaies and ceremonies, then

then wee doe this, because vpon this day the holy Trinity did first manifestly appeare, when our Lord Iesus Christ was baptised in the river of Iordan, when the holy Ghost descended vpon his head in forme of a Doue, and a voice proclayming from Heaven, This is my beloved Sonne in whom I am well pleased: which holy Ghost appearing in forme of a white Doue, appeared in shew and figure of the Father and Sonne in one Divinity: In like manner Christ was seene of the holy Prophets in many similatudes, formes and likenesses, first in forme of a white Ram for the preservation of Isaack the Sonne of Abraham.

And in like manner, hee named Iacob, Israel and Iacob: Iudas the Lions whelpe, to whom hee gaue power ouer his other brethren, saying, thou didest rise vp my sonne to the prey, and when thou didest rest thou didest lie still like a Lion and Lionesse: who shall raise

him vp.

Hee also manisested himselse to Moyses in Mount Synai, in some of a stame of sire, hee shewed himselse to the holy Prophet Dansel, in similitude of a Rocke, hee appeared also to Ezechiell the Sonne of Man, and to Isains in likenesse of an infant, he declared himselse to King Danid, and to Gedeon like a strost vpon a steele of wool, and besides these similitudes recited, hee was seene of his holy Prophets in many other formes, and notwithstanding hee was seene in so many sundrie formes, yet hee alwaies represented the similitude of the Father and of the holy Ghost.

And when GOD created the world hee said, Let vs make man according to our similitude and likenesse, and hee made Adam after his owne similitude and likenesse, wherfore wee say that the Father, Sonne and holy Ghost are

three

of the manners and customes of the Aethiopians.

three countenances in one similared and divinity ... VVce

Saba, which wee observe vntill this day.

The proper name of this Queene Sabawas Maqueda who was a worthipper of Idoles after the manner of her auncestors, into whose eares when the same of the wisdome of Solomon was entred, shee fent a certaine wife man vnto Ierusalem, to finde out the truth, and to certifie her of the wildome of that King, who beeing returned and flewing the truth vnto her, thee fodainely provided her felfe to take her journey towardes Ierufalem : and when thee was thither come besides many other things which King Solomon taught her , shee learned the law and the prophets, and returning into her country, having obtained libertie to depart, in her iourney, thee brought forth a fonne, which was gotten by a King, whom the called Meilech, andhim the Queene brought vp with her felfe in Aethiopia, vntil hee was 20. veers of age : and then fent him back vnto Solomon his father, that of him he might learne understanding and wifdom, defiring by her letters, that he would confectate and make his Sonne Meilech King of Aethiopi a before the Arke of the covenant of the will, or tellament of the Lord, and that from thence forthwomen should gouerne no more in Aethiopia, as then the custome was, but that the male children, frould lineally succeed in the Kingdome.

When Meilech came to Ierusalem, he easily obtained of his father, his mothers requests, & for Meilech was called Diniel, whom (when he was sufficiently instructed in the law, & in other disciplines) his father Solomon determined to send him back to his mother decked in gallar attire and

and furniture fit for a King, and the more to shew his bounty he gaue vntothim noble followers & companions. and the fonnes of great men, who should serve him as their King Moreover he decreed to fend with him Azarias the high priest, the sonne of Zadoch the high priest likewife, which when Azarias understood, he exhorted Danid that he would intreat liberty of his father for him to facrifice (for good successe in their journey) before the Arke of the couenant of the Lord: which beeing obtained of Solomon, Azarias as fodainely and as fecretly as he could, caused tables to be hewen and squared like vnto the tables of the Testament of the Lord, and when they were perfeeted, he went to facrifice, and in the time of facrifice hee privily, and very cunningly stole the true tables of the couenant of the Lord from the Arke, and fet in there places the counterfeit tables, which hee brought with him, without the privity of any man but only God and himself. This declaration wee Aethiopians receive as most holy and most approved, as by the History of the same King Danid (which is most pleasant to read) doth appeare; the volume of which Hiftory is full as thicke as all Saint Panles Epitelesad a locimo Acio

When David was come into the borders of Aethiopia, Azarias entred into his tent, & disclosed and revealed vnto him that which thetherto hee had kept secret to
himself, that is to say that he had the Tables of the covenatof the Lord, which whe David vnderstood he ran hastily to the tent where Azarias had the tables of the covenat
of the Lord; and there in imitation of King David his
grand-father, he began to daunce (for exceeding joy) before the Arke wherein the tables were; which when the
people saw, and vnderstanding the matter, they all of them

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in like manner exulted with mirth and great ioy : And then David passing through much part of Acthiopia came laftly to his mother, who forth with yeelded up into his hands the government of all the provinces, laying vpon his shoulders the whole care of the Kingdome: And from that time even vntill this day (being almost the space of two thousand and fixe hundred yeeres) the Kingdome of Aethiopia hath lineally descended from male heire to male heire, and fince that time wee observe the law of the Lord and circumcision as before is faid, and likewife since that time hitherto, the offices which Soloman ordained for his sonne David, for the guiding of his Court, are kept and observed in the same order and families as they were at that time, neither hath the Emperor himselfe power to affigne others of other kinneds to execute those offices of the court : the women likewife by the commandement and decree of the same Magneda, be circumcifed, shee being induced therevnto by this reason, that even as men have a fore-skinne that covereth their yards, in like manner haue women a certaine kernelly flesh which is called Nympha, aryfing vp in the middle of their priny partes, which is very fit to take the character of circumcision; and this is done both to males and females upon the eight day, and after circumcifion the men children be baptiled vpon the fortieth day, and the women children vpon the eighteeth day, vnleffe any fickneffe or infirmity hapneth, which may cause it to bee done sooner, but if any children be baptifed before the time appointed, it is not lawfull to give them fucke of their mothers milke, but onely of their nurses, vntill their mothers bee purified, and the water wherein they bee baptifed, is confecrated and bleffed with exorcismes, and that very same day wherein children bee baptised

baptifed they receive the bleffed bodie of our Lord in a little forme of bread: wee received baptiline almost before all other Christians from the Eunuch of Candace Queene of Aethiopia, whose name was Indich, as it is faid in the Acts of the Apostles, which together with circumcifion (which weehad at that time as before is fayd) wee observe most holily and Christian like, and by Gods affistance euer shall observe, nor doe we observe or admit of any thing but of those onely which are expressed in the law and the prophets, and in the Gospell, and in the bookes of the councels of the Apostles, and if wee receiue any things besides those, they beconely observed. for the time, for that they seeme to appertaine to the gouernment and peace of the Church, and that without any bond of finne: Wherefore our circumcifion-is not vncleane, but the law and grace is given to our father Abraham, which hee received of God as a figne, nor that either he, or his children should be faued through circumcision, but that the children of Abraham should be known from other nations: And that which is inwardly vnderstood by the figne or mistery of circumcision wee doe highly obserue, that is, that wee may bee circumcifed in our hearts: neither doe wee boaft of circumcifion, nor therefore thinke our felues more noble then other Christians, nor more acceptable vnto God, with whom is no acception of persons, as Paul faith, who also sheweth vs that wee bee not faued through circumcifion but by faith. because in Christ Iesus, neither circumcision nor the cutting off the foreskinne prevaleth, but the new creature, but Pant preached not to destroy the law, but to establish it, who was also baptised, and beeing of the feed of Beniamin, hee also circumcifed Tymothy, who was become a Christian, Christian, his mother beeing an Hebrew and his father a Gentile, knowing that God doth instiffic circumcission by faith, and the fore-skinne by faith; and as he himselfe was made all to all that hee might saue all. To the Iewes hee was as a Iew, that thereby hee might winne the Iewes, and to those which were vnder the law, hee was as one vnder the law, although hee was not vnder the law, to the end hee might gaine those which were vnder the lawe, and to those which were without the law, hee was as one without the law, although hee was not without the law of GOD, but vnder the law of Christ, that hee might get those which were without the law: and hee became weake, that hee might gaine those which were weake, which he did to shew that we bee saued not by circumcision but by faith.

And therefore when he preached to the Hebrewes hee spake vnto them in diners speeches, like an Hebrew, saying, God heretofore spake many waies and in many manners to our fathers in the prophets, shewing vnto them out of the same prophets, that Christ was of the seed of Danid after the flesh. Moreouer he preached vnto them that Christ was with our fathers in the tents in the Defert, and that he led them into the Land of promise by the

hand of lofas.

And Paul also testissieth in the same place, that Christ was the chiefe of priests, and that hee entred into a new tent, which is the Sanctum sanctorum, The holy of holies, and that with the sacrifice of his bodie and bloud, hee abolished the bloud of goates and bulles, whereby none that killeth them shall bee instiffed: and so hee spake sundry waies to the lewes, and also suffering himselfe to bee worshipped of his people, by many ceremonies in a holy

holy and vncorrupted faith: Moreover those children with vs bee accounted halfe Christians, which here I vnderstand in the Romane Church bee called Paganes, who because they die without baptisme ought to bee called halfe Christians, because they be children of the sanctified bloud of parents baptised, and of the holy Ghost, and of the bloud of our Lord Iesus Christ, by which three Testimonies all Christians bee so reputed : because there bee three things which give testimony in earth, the spirite, water and bloud, as Saint John witneffeth in his first canonicall Epiftle: the Gospell also faith, a good tree bringeth forth good fruite, and an euill tree bringeth forth euill fruite, and therefore the children of Christians are not like vnto the children of the Gentiles, and of the Iewes, and of the Moores, which bee withered trees without any fruit, but the Christians bee elected in their mothers wombes, as holy Ieremias the prophet, and Saint Iohn Baptift were: Furthermore the children of Christian wemen are elected and confecrated by the communication and imparting of the body & bloud of our Lord Iefus Christ: for when women great with child do take the most blessed body of our Lord and Saujour Iefus Christ, the infant in the wombe receiving nutriment is thereby fanctified, for euen as the child in the mothers wombe, conceiueth either forrow or ioy, according as the mother is affected, fo also is it nourished by the mothers norishment, and as our Lord faith in his holy Ghospell, if any one eate my body and drinke my bloud, hee shall not tast of eternall death: and againe, if any one eate of my body and drinke my bloud hee shall remaine with mee: and Paul the teacher of the Gentiles faith, the vnbeleeuing husband is iustified by the beleeuing wife, & the unbeleeuing wife is fanctified

by the beleeuing husband, otherwise your children should be vncleane, but now they bee fanctified, which, if it bee fo that the children of an vibeleeuing mother bee fanctified by the faithfulnesse of the father, then be they much more holy that bee borne of faithfull fathers and mothers: for which cause it is farre more holy to call children before they bee christned halfe Christians, then Pagans : and the Apostles also have said in their bookes of councels, that al which beleeve and be not baptifed, may justly bee termed halfe Christians, who also fay in the said bookes: if Iew. Moore, or Gentile will receive the faith, hee is not forthwith to be admitted, but they will that hee first come vnto the gate of the Church, and there to heare Sermons, and the words of our Saujour Christ, that before he be incited and brought, as it were, by stelth vnto the faith, hee may know the yoke of the law, which when hee hath done hee may be called halfe a Christian, although he be not baptifed, as the Ghospel teacheth, he that beleeueth, and is baptifed shal bee faued, and hee which beleeueth not shall bee damned. And our custome is that women with child before they be delivered should be confessed, and that then they should receive the Lords body, and those which doe not this, as also the fathers of those children which compel not their wives to doe it, bee accounted wicked and enill Christians: Moreouer you must vnderstand that confirmation and chrisme, or extreame vnction of oyle, bee not accounted Sacraments, nor bee in any vie with vs, as I fee they bee heare by the custome of the Romane Church. Alfo by Moyfes lawes and the ordinance of the Apostles it is not lawfull for vs to eate vncleane meates, and this wee doe for the full observation of the law and the Scriptures, which confift of one and foure score bookes in Mm 2 both both Old and New Testament, that is to say forty and fixe bookes of the Old Testament, and thirty fine of the New, which expresse number of bookes of the Scriptures wee have by computation from the Apostles themselves. from which bookes of the Old and New Testament it is not lawful for vs to ad or diminish any thing, no though an Angell from heaven should indeayour to perswade vs therevnto. And bee which dare to attempt any fuch thing ought to be reputed as accurfed: Wherefore neither the Patriarcke nor our Bishops, by themselues, nor in their councels, doe thinke or suppose that they can make any lawes whereby any one may bee bound to a mortall or deadly finne: for in those bookes of councels it is ordained by the holy Apostles, that wee should confesse our fins, and what penance wee ought to take, according to the heinousnesse of each sinne, is there set downe. They instructevs also how we should pray, fast, and doe deedes of charity and this is very familiar in vie amongst vs, that as soone as wee have committed any sinne, we forthwith; runne to the feete of the confessor, and this is vsed both of men and women of what estate or condition soeuer they bee of: And as oft as wee bee confessed we receive the bodie of our bleffed LORD in both kindes, in fweete or vnleauened wheaten bread : and if wee should bee confessed every day, wee should likewise every day receiue the most blessed and reverent Sacrament, and this custome is common as well to the Clergie as to Lay people: And the Sacrament of the Altar is not kept with vs in Churches, as it is heere amongst the people of Europe. Neither doe those which be fick receive the Lords body, vntill they begin to waxe strong and recouer there helth: and this is done because all men both Lay and Clergy,

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Clergy, doe vsually receive it every weeke twice, and all which bee willing so to doe come vnto the Church, for it is ministred to none but in the Church, not so much as to the Patriarch or to Prestor Iohn himselse: We alwaies who one confessor, and doe never take any other vnlesse he bee absent, and at his returne wee goe to him againe, and the confessors (by there power they have from the Church) give vs absolution of all our sinnes, reserving no case to the Bishops or Patriarcke, though it bee never so heinous.

Moreouer the Priests may not heere their confessions, to whom they bee confessed themselues: Both priests also and Munkes, and all Ecclesiasticall Ministers with vs line by their owne labour, for the Church neither hath nor receiveth any tithes. Yet it hath revenewes and lands which both Clerkes and Monkes digge and till, either by there owne or other mens labour, and other almes have the none but such as bee freely offered in the Churches, for the buriall of the dead, and other Godly matters: neither is it lawfull for them to begge in the streetes, nor to extorte or wrest any almes from the people.

In our Churches also is every day onely one Masse celebrated, which we account as a sacrifice, nor is it lawful (by our old ordinances) to solemnize more then one in a day; & for this Masse we take no hire nor reward: and in the ministery thereof, the Sacrament of the Altar is not shewed as heere I perceive it is. And with vs, all Priests, Deacons and Sub-deacons, and those which come vnto the Church, receive the bodie of our Lord: and wee say no Masse for the remission and forgivenesse of soules departed; but the dead bee buried with crosses and

Mm 3

Orizons,

Orizons, in a certaine place, and ouer the dead bodies wee chiefly amongst other praiers recite the beginning of Saint lohns Ghospel, and the day following the buriall of the corpes, wee offer almes for him which wee doe upon certaine daies after, upon all which daies we keepe funerall bankets: and thus far I have spoken of our faith and religion. But now, for that after our comming into Portingal, we had many and often disputations and contentions with divers Doctors, & especially with our Maisters Didacus Ortysius Bishop of Saint Thomas Isle, and Deane of the Kings Chappel, and with Peter Margalhus, concerning the choise and difference of meates, it shal not be unfitting to say something of that matter.

First you must vnderstand, that wee observe a difference of meates out of the Old Testament, which difference is appointed by the word of GOD it selse, which word was afterwards borne of the Virgine Mary, and walked and was conversant with his Disciples, and that word of God I have alwaies accounted an ever living, whole and inviolated word, neither did that mouth which heeretofore sorbad to eate of vncleanesse, say afterwards

in any part of his Gospell, that wee should eare.

And whereas it is said in the Gospell, that which entereth in by the mouth desileth not the man, but such things as proceed forth of the mouth, hee pronounced not this speech, for because hee would breake that which beforehee had appointed, but that hee might resute the superstition of the Iewes, which taxed and blamed the Apostles, because they did eate meate with vnwashed hands, for neither the Apostles at that time that they lived with our Lord Iesus Christ, did ever vse any vncleane things, or tasted of those things which bee forbidden in the

the law, nor yet did any of the Apostles transgresse the law, nor yet did any of the Apostles transgresse the law, nor can it bee prooned by any of our writings, that the Apostles at those times which followed our Lords passion when they beganne to preach the Gospell, did either eate or kill any vncleane things, and yet it is true that Paulsayd, eate of every thing that commeth into the shambles making no question for conscience sake, and after that, if an Insidell call you to supper, and that you will goe, eate of all things which be set before you, making no question for conscience sake: and againe, if any one shall say, this is facrificed to Idols, eate not of it because of him that shewed you, and for conscience sake &c.

All these things Paul speaketh to please those which were not yet confirmed in the faith, because there arose many disputations and contentions betwixt those and the lewes, for the appearing whereof he did more easily yeeld vnto them, and conforme himselfe vnto their will, which were not throughly confirmed in the faith. And this hee did not that he would breake the law, but that by gratifying others in releasing them from ceremonies, hee might thereby winne them to the faith: The same Apostle faith, Let not him that eateth despice him that eateth not of les not him that eateth not condemne him that eateth. because hee which eateth, eateth to the Lord, and hee which eateth not, eateth not to the Lord, wherefore it is very vnworthily done to reprehend ftrangers that bee Christians so sharply and bitterly, as I have beene oftentimes reprehended my felfe, both for this matter and for other things which belonged not to the true faith: but it shal be better and more standing with wisdome, to sustaine such Christians whether they bee Greekes, Americans, or Aethio-Mm 4 pians,

pians, or of any other of the seuen Christian Churches in charity and imbracings of Christ, and to suffer them to live and be conversant amongst other Christian brothers, without contumelies or reproches; for we bee al the fons of baptisme, and ioyne together in opinion concerning the true faith: and there is no cause why wee should contend so bitterly touching ceremonies, but that each one should observe his owne ceremonies, without the hatred rayling or inneighing of other: neither is he that hath trauelled into other nations, and obserueth his owne country ceremonies therefore to be excluded from the fociety of the Church. Moreover that which we have in the Acts of the Apostles, to wit, how Peter saw Heaven opened & a certaine veffel descending like vnto a great sheet, bound or closed vp at the foure corners, wherein were all kind of foure footed beafts and serpents of the earth, and foules of the aire, and a voice faid vnto Peter, arife Peter, kil and eate, to whom Petersaid, God forbid Lord, for I did neuer eate of any thing commune or uncleane, and the voice replied vnto him againe saying, that which God hath made cleane doe not thou cal commune or uncleane : which words being repeated three times, the veffel was againe taken vp into Heauen: which done the spirit fent him into Cæsaria vnto Cornelius a deuout man, and one that feared God, with whom when Peter spake, the holy Ghost fell vpon all those which heard the word of God, and when they had received the holy Ghost, Peter commanded that all Cornelins houshold should be baptifed: But when the other Apostles and brethren which were in Iudea, heard that Cormelius was baptifed, they were displeased at Peter that hee had given Baptisme, and the word of God to the Gentiles, faying, why wentest thou to men that be not circumcised and

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and didst eate with them, but when Peter had declared vnto them the whole vision, they were pacified and gaue
thankes vnto God, saying, And therefore hath hee given
repentance vnto the Gentiles for their saluation. And they
remembred the word of the Lord, which hee spake when
he ascended vp into heaven: Go throughout all the world and
preach the Gospell vnto all creatures: he that beleeueth and is
baptized, shall be saved, but hee which beleeveth not shall be
damned.

Then the Apostles began to preach the Gospel through out all the world vnto every creature, in the name of the Father, and of the Sonne, and of the holy Ghost; and the found of them went throughout all the world. And this vision wherein both cleane and vncleane things did appeare, we in Aethiopia expound thus: That by the cleane beasts was meant the people of Israel: and by the vncleane beasts the people of the Gentiles. And for this cause be the Gentiles called vncleane; for that they bee worshippers of Idols, and willingly do the workes of the divel, which be vncleane: and whereas the voyce sayd vnto Peter, Kill, that we interpret in this manner, Peter, baptize: and when it is said, Peter, eate; that is interpreted, as if he had sayd, Teach and preach the lawe of our Lord Iesus Christ, to the people of Israell, and to the Gentiles.

Moreouer, it is most certaine, that it cannot bee found in any place of the Scriptures, that either Peter or the other Apostles did kill or eate any vncleane beast, after this vision.

And also we must vinderstand, when the Scripture speaketh of bread, he meaneth not meate or corporal nourishment therby, but the explication and exposition of Christ his doctrine, and of the Scriptures.

And

And furely it were well done for all teachers and preachers of this sheet, which was shewed vnto Peter to teach high and great matters, and not pettie or light things, and fuch as do feeme little to appertaine vnto faluation, nor thereby cunningly to hunt after this document, as though it should be convenient or lawfull for vs to eate vncleane things, feeing no such thing can bee gathered out of the Scriptures: for what is the cause, that the Apostles in their bookes of Councels have taught vs not to eate beafts that be strangled, suffocated, or killed'of other beasts, or bloud, because the Lord loueth cleannes and sobriety, and hateth gluttony and vncleannesse. And our Lord also greatly loueth those that abstaine from flesh, but much more those that fast with bread and water, and herbes, as who Baptist the Eremite did beyond Iordane, who did euer eatherbes: and S. Paul the Eremite, who remained in the wildernesse fourescore yeares ever fasting: and S. Anthonie, and Saint Macarius, and many other their spirituall children, which did neuer tast flesh.

Therefore my brethren we ought not to despise and inueigh against our neighbors, because saith, Hee
which detracteth his brother, or condemneth his brother,
detracteth the law, and condemneth the law: Paul also teacheth, That it were better for every one to live contented
with their owne traditions, then to dispute with his Christian brother of the law: and againe, Not to know more
than is behoofull, but to be wife vnto sobrietie, and vnto
every one as God hath divided the measure of faith: wherfore it is vndecent to dispute with our brethren of the law,
or of the difference of meates, because the meate doth not
commend vs to God, especially seeing Paul the Apostle
saith: We shall neither abound if we do case, nor want, if

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we do not eat. And therfore let vs feek those things which be aboue, and the celeftiall food, and leane off these vaine disputations. Al these things which I have written concerning Traditions, I have not done to breed difputation, but that as much as in me lyeth, I may defend and protect my country-folkes against the bitter taunts and reprehensions of many, who fetting afide all reuerence, will not flick. to defame & reuile that most potent Prince precious John and vs his fubicets, with flanders and reproches, calling vs Iewes and Mahometans, because we observe Circumcifion, and keepe holy the Sabbath day, like vnto the Iewes: and also for that like the Mahometans, wee fast vntill the Sunne going downe, which they alledge is vnfit for a Christian man to do: and this they obiect against vs most: bitterly, that we allow and hold it as lawfull for Priests to marry, as for lay people: this also they omit not to speake against vs, and that most nippingly; for that we, as it were, distrusting in our first Baptisme, bere-baptized once euery yeare, & that women be circumcifed as well as men, which custome was never vsed amongst the Iewes.

Furthermore, because we hold, that a difference of meats is most religiously to be observed: and last of all, because we call those children halfe Christians, which before Baptisme be wont to be called Pagans: to which slanders and misreports, I am inforced to say thus much; that I may purge our people from such reproches and calumnies, & that I may make the Doctors of the holy Romane church more affable vnto vs, by whom (how holily I know not) I have bin forbidden to receive the body of our Lord ever since I came into Portugall, which is the space of 7. yeares, and that (which I speake with griese and teares) I am reputed amongst the Christian brethren as an Ethnicke, and

one accursed, which he that quickeneth and refresheth all things, may see and discerne, to whose Judgement I commit all these matters.

And I am not sent from my most mightie Lord the Emperour of Aethiopia, vnto the Bishop of Rome, and vnto John the most renownedking of Portugall, to mooue difputations and contentions: But to begin friendship and felowship, and not either to increase or diminish humane traditions: but that I should inquire and diligently vnderstand, touching the Herefies of Arrius, Prince of Heretickes: whether the Christians of Europe would meete with vs to ouerthrow the opinions of this man, for the destroying of whose errors, there was a Councell assembled together at Nicea, vnder Pope Inlius, confisting of three hundred and eighteene Bishops; and withall, that I might know, whether that be observed among the Christians of Europe, which the Apostles teach in their bookes of Synods: that is, That a Councell should be celebrated in the church of Christ twise euery yeare, to dispute of matters of faith: the first of which Councels (by the Apostles defire) should be assembled at the feast of Penticost, the other the tenth of October: as also to understand, how we did agree together, touching the errors of Macedonius; for which cause there was a Councel of an hundred and fifty bishops assembled together at Constantinople, under Pope Da. majus: and likewise of the errors of Nestorius, for whome there was a Councell of two hundred Bishops, affembled together in Ephefus vnder Pope Celestine. Lastly, that I might also know of the fourth Chalcedonian councel; wherin, for the errors of Eutiches, were affembled 622. bishops, at which time S. Lee was bishop of Rome, from which Councell, after many disputations, and nothing concluded

concluded for the peace of the church, the matter beeing left as it was, they all departed home energy one remaining in his owne opinion: The bookes of which Councels and of others which were celebrated afterwards, our most mightie Lord the Emperour of Aethiopia hath in his keeping; and of this cockle which the enemy of truth, the divels hath sowne amongst Christians, my Lord is much grieved.

and all his subjects which beleeve in Christ.

Our countri-men even from the beginning of the primitiue Church, have acknowledged the bishop of Rome to be the chiefe Bishop, whome at this day wee obey as the Vicar of Christ: In whose court we would often bee. but that the journey is ouer long, and many kingdomes of the Mahometanes betwixt vs, that may hinder our paffage: fo as, though you should enter into all those great dangers, yet you can effect nothing, although that most wife and inuincible King Emanuel, of happie memorie, who was the first that by his nauigations, (not without Gods celestiall affistance) made passage into East India. gaue great hope that it might afterwards be done more commodioufly: for he having ouercome the Ocean with his nauie, brought the red sea into his subjection, being no whit deterred with the greatnesse of the coast, so as hee might increase the faith of Christ, and (as it were) make a way open to make vie of our friendship.

And seeing that is now done, and that each nation may receive ayde from the other, wee hope that in short time, by the Portugals forces and our owne, all the Mahometans, and other vnbeleeuing Ethnickes, shall be driven and expelled from the whole Erithræan sea, and from all

Arabia, Persis, and India.

In like manner we trust, by the power of lesus Christ,

mongst all the Christians of Europe) the enemies of the crosse shall be expelled also from the mediterranean places, Pontus and other Provinces, that according to the words of Christ, There may be upon earth, one lawe, one

fold, and one shepheard.

Of which thing we have two Oracles or predictions: one, out of the Prophecy of S. Ficator, the other of S. Sywoda the Eremit, who was borne in the vttermost rock of Egypt: neither of which two differeth from other. And fince the time that my most mighty Lord received the ambassadors of the most famousking Emanuel, the truth of these oracles doth seeme to hasten to an end; for truly our Prince thinks of nothing more, than of that: meditating also (both by his councell & forces) how he may root out all Mahometans from the face of the earth. For these caufes, and for others which I have layd open before the most famous King John, the sonne of Emanuel, was I fent hither by my most mightie Lord as an Ambassadour, and not for friuolous and vaine disputations: And I pray with an vnfained heart, that the great and mighty God may bring the decrees and indeauours of our Prince, for which I was fent, to a happie end, and to his glorie. Amen.

Hauing gone thus far, I will now briefly expound fomthing by the way, of the state of our Patriarke and Emperour. And sirst you must vnderstand, that (by a sollemne custome) our Patriarke is created by the voyces of our Monkes of Hierusalem, which remaine there about the sepulcher of our Lord, his election & creation is in this maner: The Patriarke being dead, our Emperour Prester Iohn lendeth soorthwith a speedie messenger vnto Hierusalem, vnto the Monkes there, (as is sayd) who receiving

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of the manners and customes of the Aethiopians.

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the message and the gifts which our Lord the Emperour sendeth vnto the holy Sepulcher, they presently, and with all possible expedition, elect another Patriarch by the most voyces: but it is not lawfull to elect any other, than one of Alexandria, and one of incorrupt manners, and vntainted conversation; who being created, they signe their suffrages, and give them into the Legates hands that came for that purpose: he foorthwith goeth to Cayre, whither when he is come, he offereth that creation vnto the Patriarch of Alexandria, whose seate is alwaies there, to be read.

And when he perceiveth which of the people of Alex. andria they have elected, he foorth-with fendeth the man ordained to such honors, with the Legate into Acthiopia, who by an old ordonance ought alwaies to be an Eremit, of the Order of S. Anthony: with whom the Ambaffadour goeth straight into Aethiopia, where he is received of all men with great ioy and honor: in which busines somtimes is spent a yere or two; in al which time, precious Iohn doth dispose of the revenues of the Patriarke according to his pleasure. Now the chiefest office of the Patriarch, is to giue orders; which none but he can either giue or take away, but he can bestow vpon none, either Bishopricke, or other Church-benefice: this onely belongeth to precious John, who dispenceth of all things according to his will. And the Patriarch beeing dead, he whose power and yerely revenues is the largest, is made heire of the whole substance of all his goods. Moreover, the office of the Patriarch is to proceed to excommunication against the stubborne, the observation whereof is so strict, as the punishment of perpetuall sterning to death is inflicted upon the offenders.

Indul-

Indulgences he gineth nor granteth none, neither bee any interdicted the Sacraments of the church, for any offence whatfoeuer, be it neuer so hainous, but onely for homicide: the name of the Patriarchship in our speech is called Abunna: but he which now executeth the office is called Marcus, which was the proper name given him in Baptisme, he is a man of an hundred yeares of age or aboue.

And you must note, that we begin our years in the Kalends of September, which day alwaies falleth upon the vigill of Saint tohn Baptist, the other festivall dayes, as the Feast of the Nativity of our Lord, Easter and the rest, bee celebrated with us at the same times they be in the Roman Church.

And this I may not obscurely passe ouer as though it were not so, that Saint Philip the Apostle did preach the Gospell and faith of our Sauiour Iesus Christ our Lord in our countrie.

Now if you desire to know of the name of our Emperour, he is fully perswaded, that hee was ever called precious Iohn, and not Presbiter Iohn, as is falsly bruted abrode: for in one speech it is written with Characters, that signifie Ioannes Belull, that is as much to say, as precious or high Iohn: and in the Chaldwan tongue it is Ioannes Encoe, which beeing interpreted, doth signific precious or high Iohn. Neither is hee to be named Emperour of the Abyssini, as Matheus hath vntruly declared, but Emperour of the Aethiopians: and Mathew beeing an Armenian, could not throughly vnderstand our matters, especially those which appertained vnto saith and Christian Religion: and therefore he related many things in the presence of the most prudent and most potentking Emanuel of happy memory, which

which with vs are nothing foe, and this hee did not with a defire to speake vntruths, for hee was a good man, but for that hee was not throughly instructed in matters concerning our religion: The succession of his Kingdomes and Empire doth not alwaies descend upon the eldest sonne. but vnto him vpon whome the father pleafeth to bestow. it, And hee which now governeth the Empire was his fathers third sonne, which hee merited and obtayned by an awfull and holy reuerence to his father, for when his father lay a dying, he commanded all his fonnes to fit downe vpon his throne, which all the rest of his children did saving he, and he refused, faying, God for bid that so much should be attributed vnto me, that I should fit in my Lords chaire. whose deuotion when his father faw, hee indued him with all his Kingdomes & Empire, he is called David, the power of whose Empire, as well ouer Christians as Ethnickes, is large and ample, wherin be many Kings and petry Kings, Earles, Barons and Peeres, and much Nobility, all which be most obedient to his command: In all whose dominions there is no mony vsed, but such as is brought from other places, for they give and receive filuer and gold by weight: wee have many citties and great townes, but not fuch as we see here in Portugall, the reason whereof (for the most part) is, that precious toan liueth alwaies in campes and tents, which custome is vsed for this purpose, that the nobility may continually excercife themselues in military affaires: And this I may not omit to tell you, that wee bee compassed about on all sides with the enimies of our faith, with whom we have many and euer prosperous conflicts, which victories we attribute to gods divine affiftance: written lawes we have none in vie amongst vs , neither be the complaints of those which sue others expressed

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which in the I treat in Points

in libells or writings but by words, which is done least by the conetuousnesse of Iudges and counsellors controuerfies should be protracted. And this more I thinke fit to shew you, that this Mathew was not sent by David our Emperor vnto the most muincible and potent King Emanuell of happy memory, but by Queene Helena the Emperors wife, furnamed the hand of Mary, who at that time by reason of Danids, nonage, rooke vpon her the gouernment of the Kingdomes, being a woman without doubt most prudent and holy: And the same Helen (as shee was exceeding well learned) writtwo bookes in the Chaldean tongue, one of the which is called Enzera Chebaa that is to fay, praise God vpon the Organes and instruments of Musicke, in which booke shee disputeth very learnedly of the Trinitie, and of the virginity of Mary the mother of Christ. The other booke is called Chedale Chaay, that is to fay, the some beame, contayning very acute disputations of the law of God. All thefethings concerning our faith, religion and state of our country, I Zaga Zato, by interpretation the grace of the father, both Bishop and Preeft, and Bugana Raz that is Captaine, Knight and Veceroy of the Province, have declared, which I could not deny at your request my most deere Sonne in Christ Damianus, nor yet any other man desiring to be instructed there in, neither is it lawfull to deny it for two causes, the first whereof is, for that I am commanded by my most mighty. Lord Precious John Emperor of the Athiopians, to fatiffie every one that demanderh of me, concerning our faith, religion, and prouinces, & that I should conceale nothing, but faithfully declare vnto them the truth of al things both by words and writing; the other reason is, for that I deeme it very fitting and labour well spent, that our names, cuftomes and ordinances, and the sytuation of our countries should bee publikely knowen, which matters I neuer writ

vnto any one till this time, nor yet declared in words, not that I was sparing of my labour, but because no Christian, after my comming into portugall, defired to know fuch things of me, whereof I could not, nor cannot but greatly maruell. And feeing by many arguments I perceive that you much defire the knowledge of our affaires. I beefeech you by the wounds of our Saujour Christ and by his crosse to put this my confession of our faith and religion into the latine tongue, that by your meanes all the Godly Christians of Europe, may vnderstand our customes & the integrity of our maners. Moreouer if in your trauells you hap to goe to Rome, then let mee intreat you to falute in my name, the Pope & the most reverent Cardinalls, Patriarches, Archbishops and Bishops, and all other the true worshippers of Christ, by Christ Iesus in a kisse of peace, and that you will defire of the Pope, that hee will fend vnto me Francis Aluarez furnished such letters, wherby he may anfwere my Lord the Emperor of Athiopia, that after . my long flay I may returne into mine owne country and visit my owne mansion house, for I have bin long here detained, that before my death (which by reason of my great age is at the dore) I may effect that which I am commaded. And that having furnished this Embassage I might dedicat the residue of my life vnto God, & only sped my time in deuotion, moreover I intreate you if you finde any thing in my writings not well penned, that you will frame it to the latine phrase, but in such manner as in no point you alter thefece: &laftly I defire you that in your translatio you wil fearch the old & new testament, that you may know from what place I have alleaged my authorities, that you may be more certain in your translation: but if I have not hand--led every thing so happily as may satisfie those which bee curious, I am to be pardoned by realo of my want of Chaldean bookes whereof I have none, for those I had I lost by misfortune Nn 2

missfortune in my journy: wherefore being destitute of the vse of all bookes, I could speake of nothing but what was fresh in my memory, yet haue I deliuered all things most faithfuly.

Farwel my deare beloued fonne in Christ. Vlispone the twenty foure day of Aprill, in the yeare of our Lord God

1534.

When I had finished this busines I remembred my selfe of that place whereas I say that Christ descended into hel for the soule of Adam, and for the soule of Christ, which the same Christ received of his mother S. Mary the virgin.

Of which thing wee have an affured testimony in those bookes which wee call the bookes of governance, which Christ Iesus delivered vnto his Apostles, in which bookes be expressed these words, which be called the misteries of doctrines, by whose authority and testimony we all of vs continue in this opinion without doubting: but after I came into Portugall I found divines teaching a contrary doctrine against all our opinions, which is so certaine, as wee doe not onely believe this, but also affirme that the soules of all men had their beginning from Adam, and that as our stess is of the seed of Adames sless so like-wise our soule being, as a candle, kindled by the soule of Adam, had her originall and nature from Adam, whereby it appeareth that we bee all the seede of Adam both of the sless and of the soule.

All the relation aboue fayd was written and subscribed with the Embassadors owne proper hand with the Chaldean caracters.

The deploration of the people of Lappia by the Same Damianus a Goes.

Thinke it not vnfitting (most worthy Bishop) to make some mention in the end
of this treatise (because this also appertaineth to faith and to the vnion of the
Church) of Iohn Magnus Gothus Archbishoppe of Vpsalia in the Kingdome of

Suetia, that by him we may be moved to take compassion of the people of Lappia: for this John Magnus Gothus was borne of very good parents and rich, maruelous well feene in the Scriptures, and of an honest conversation, and so addicted to the Roman Church, that for the zeale therevnto, he lost the great Archbishoppricke of Vpsalia with all the revenewes thereunto belonging, amounting to forty thousand crownes a yeare, and al his patrimony besides, and having loft both dignity and goods, and toffed in the variable streames of fortune he lay close in Prussia, liuing poorely a long time at the Citty Daniz in Germany, where (while I was dispatching my Kings affaires in those parts of Germany)I grew into great familiarity and indisfoluble friendship with him, and with Olaus Magnus Gothus his brother: which two I afterwards found vnlooked for, at Vecenza, in poorer estate then befor they wer, vnto which place they went purpofly, by reason of a councel divulged, wherby they conceived much hope for themselves and redresse of their calamities : And when the councell was discontinued & adorned, those good me being viterly depriued of al their goods, wherwith while they inioyed them, they often in those Northerne parts contended Nn 2

much in defence of the Roman Church, and yet would haue contended (if matters had prospered) removed to Venice, there to get their living either vpon others liberality, or by their owne industry, and labour, which was cheefly in teaching and instructing others, for other succor could they get none, but that they reposed their whole condence in Gods affistance: whither when they were come, they were very curreously intertained, only of Hieronymus Quirinus the Patriarke of Venice in his Patriarchship, and ther they remaine to this day expeding the divulging of that councely under the Archbishoppricke of Vpsalia is contained a great part of that large and vast province of Lappia, the people wherof be ignorant of the laws of our Saujour Christ, which (as I vnderstand by many good and credible men)proceeded from the abhominable extortion and couctuousnesse of the prelates and nobles, for if they were Christians they should bee free from those taxations and tributes, wher with they as Ethnickes be punished:on the other fide the nobility and Bishops wax rich and welthy, and therefore they forbid them to be Christians, least bearing the sweet and delectable yoke of Christ, they might withdraw from there tirany, and extortion, some part of their gaines, and diminish some parte of their taxations, wherby that miserable nation is most beastly and insatiably vexed and oppressed by those Monarches, bearing the burthen most impatiently, for if they were Christians they should pay no more tribute vnto them than other Christians pay vnto their princes: And therefore nothing regarding the faluation of fo many foules, they preferre their horrible & facrilegious gaine, before the true Faith and Christian religion: fo as they may rightly bee faidto carry the keies, and neither enter them-selves, nor suffer others to enter. Q infatiable concreoufnes and intollerable impiety, and from

from Godly brests to be expelled both by weapons, writings and all our forces: and without doubt it had beene quenched and buried by this time, if this good man were restored to his former dignity, for he desireth nothing more, nor meditateth of any thing more earnestly, than that this people may be reduced to the faith of Christmor doth he lament for any thing more, than that by his means (as he euer defired in his hart) these miserable beafts (as yet by reason of their impious religion) be not made the flocke of Christ, by imbracing the Christian faithmether doth he complaine so much for the losse of his Archbishoppricke. nor that he was thrust from his goods, left him by his anceftors, as for that hee wanteth strength, aid and substance where-with to cure this plague of Lappia, to bring them vnder the yoke of Christ, and to vnite them to the Roman Church: And this hee often-times confirmed by his letters fent me: wherewith my felfe not fully contented made earnest mention of this businesse, in the end of that first Embassage of precious loan, which I dedicated to the same John Magnus Gothus: neither did I then fariffie my felfe in this bufineffe, but by my letters dealt with Erasmus Rothrodamus, that hee would commit the cause of this matter to writing. Afterwards living in his company(for I was with him at Friburg Brifgoia the space of 5 months) I had speaches with him of that busines, by which meanes he was induced and appoynted to frame a just volume of this matter, but being prevented by death, the substance of the bufines he had vndertake was vtterly dissolued, notwithstanding upon his death, he concealed not the wicked Eccleffaftical impiety, which truely he did that he might accuse at Christians to whome God hath graunted power and learning, and cry for revengement against them in the last judgment before Christ the just Ludge of all men.

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the Christian Princes & Monarches may now see what account and reckoning of to many loft foules they can make at the last day before the Tribunall feate of Christ, where is no place for pardon or grace, and where no excuse nor faire speaches will be received. And you, most reverent Bishop are only he that can cure this infirmity, you only are hee that can shew vnto this people the waies of the Lord, and direct them, that they may walke rightly in the fame: you onely are able to redeeme them from the lowest hell: by you little children may come vnto Christ, and by the power of thy right hand bee delivered from the bondage and deceits of the Diuell, and inioy the plentifull redemption of Christ, both in this world and in an other. Behold what reward thou shalt obtaine if by your labour that great haruest may be carried into Christs barne, and no doubt you will carry it in, if once you begin.

There be at this day with Goffavus King of Suetia and Gothia some great peeres & states that be fallen from the Romaine Church : there be fome in those Kingdomes alfo that do altogether diffent and difagree from the right Diameter and true course of religion, vnto these by your dignity & pastoral function, may you direct your letters, requiring them by the woundes of our Saujour Christ, (whome all men, though never to farre differring from the Roman Church, doe acknowledge to bee Gods fonne and our Sauiour) that they will permit and fuffer this East and West Lappia, with those large provinces of Finmarchia Scrifinia and Biarmia (the greatest part whereof knoweth not Christ)to come and imbrace the sweet yoke of Christ: and that they wil extort no more from them, then other Christian Princes are accustomed to take from their subicas, either by course of law or by voluntary extorsions.

And

Of the manners and customes of the thiopians. 585

And it were good, not onely to send letters, but learned men also, and men of approoued sanctity and holynesse of life, that these Prouinces may be annexed to the Romaine Church by the faith of Christ: whom (together with the people of Æthiopia) being reduced to the right law of Christ, although the people be offended, yet the Lord shall raigne, sitting upon the Cherubins, and although the earth be mooued, it shall reiouce, and all Ilands shall bee iousfull. Farewell right reverend and high Bishop in Christ Iesus, Amen.

From Lousine, in the Calends of September, in the yeere

of our Lord God 1540.

Of the situation of Lappia, and of the inhabitants of that country: by the same DAMIANVS A GOES.

HE country of Lappia (through which runneth the Botnian sea) is deuided into East and West Lappia, the vemost part of which sea is Tornia, vpon the East part it ioneth vnto the white lake, towards the North it compasseth divers

Prouinces, and so extendeth it selfe to a place vnknowne, and inclining Westwards towards Island, it ioyneth vnto part of Noruegia: vpon the South it is compassed about with the other part of Noruegia, with Suetia, Finland and both the Botnias.

East Lappia hath in it a church dedicated to Saint Andrew, in the eighty fourth degree of the elevation of the pole, pole, which is adorned and beautified with a magnificent and fumptuous Sepulcher, and with men skilfull and learned in the holy Scriptures'. This Church is vnder the Archbishop of Vpsall, within whose Diocesse it is, and yet, notwithstanding the neighbors round about that church, whether it be by the carelefnesse & negligence, or through the couetousnesse of the Prelates, and great men, do not acknowledge Christ (as is reported). Lappia in the Latine toung is interpreted a foolish and sottish or hartlesse nation, which name (as I thinke) is imposed upon them, for that the foile by the continuall and binding cold, being as it were dull, is leffe apt either to receive or bring forth fruites: the naturall borne people of Lappia be very strong fer, and of a middle stature, they be mauelous nimble and dexterious in vsing their bowes and darts, which practife of throwing the dart they exercise even from their infancy, in such fort, that if a boy shoote at a marke and misse it, he hath no meate given him vntill he have hit the marke: insteed of other garments they weare skins finely fowed together, where-with they defend them-sclues from the cold; which they be so accustomed to indure; that if need bee, they will ouer-come it without any defence at all of those skinnes: their dwellings are in tents, for of houses they have no vie, because they often remooue out of one place into another: other course of life have they none then hunting, fishing, and fowling, wherein they bee maruellous expert and skilfull, for in that Province is great aboundance of those things. They vse no tillage, and they haue ships made without any Iron nailes or pins, which being charged and burdened with fishes dried in the ayre, and with pelts, or skinnes, they transport them to their neighbours, and bordering people, and get for them in exchange

of the manners and customes of the Æthiopians. 387 exchange victuals and money, in dooing whereof they vie no speach but signes and becks, which onely hapneth through the barbarousnesse and harshnesse of their language, which their neighbours can by no meanes vnderstand, for otherwise they bee very wise and cunning in

their exchanges.

The people be very valiant and warlike, in steed of horfes they vie a kind of beafts, which in their language bee called Raingi, beeing of the stature and coulor of Asses, hauing clouen hoofes: they be made & horned like Bucks. but that they be covered over with a kind of downe, & be not fo long, nor have fo many branches as Bucks hornes haue (as we our felues haue feene:) thefe beafts be of fuch wonderfull swiftnesse, that in the space of twelve houres. they will draw a chariot thirty Germaine miles, and in their going, whether they go fwift or foftly, by the ftirring of the ioynts of their legges, you may heare a noyle like. vnto the cracking of nuts. The religion of this people is to worship the fire and pillers of stone for gods. They prefage and judge the event of the whole day, by every liuing thing that meeteth them in the morning: they obferue matrimony, and bee exceeding lealous: they bee fo famous in inchantments, that amongst many other very strange and almost incredible things to bee reported, which I omit to speake of, they will by their inchantments stay a ship vnder full faile, so stone still as no force of windes can remooue her: which euill is cured with Virgins excrements, beeing layde vppon the hatches of the shippes, and uppon the benches where the rowers fit to rowe, for these Virgins excrements (as I haue heard reported by the inhabitants)those spirits doe naturally abhorre.

out of loseph Scaliger his seventh Booke: De emendatione temporum.



His is not the first time that the name of the Christian Æthiopians, hath beene heard amongst vs, for their Churches be not onely at Ierusalem and Constantinople, but for a space it hath beene lawfull for them to solemnize and cele-

brate their facrifices at Rome and Venice, and many things may be understood of them and of their customes. both by the Portugals nauigations, and by the booke of Francis Aluarez trauels, who went himself into Æthiopia. For as yet wee have onely heard of the name of Æthiopia, but it is strange that the name of the Emperour of Æthiopia, in our great grand-fathers dayes, was first knowne to vs out of Asia, not out of Æthiopia: for before these three hundred yeares the Æthiopian Kings had euer large dominions in Afia, especially in Drangiana in the confines of Susiana, in India and in Sinus, vntill the Tartarian Emperours expelled them from their gouernment in Asia: for the Abyssini beeing vanquished and expelled from the country of the people of Sinz, by Cingis King of Tartary, Vncan the great Emperour of Aethiopia being flaine, shortly after Cincan the sonne of Cingis, and Cincanus forme Bathin can, did veterly expell and drive out all the Abyssini, from Moin and the kingdome of Sine, and compelled them to flye into Affrick.

Surely wee have often wondred, that a nation at this day altogether ignorant in sea-faring businesse, should be

of the manners and customes of the Ethiopians 589 so mighty and potent, both by sea and land, that they have inlarged their dominions from Æthiopia to the people of Sinæ.

In those dayes the knowledge of that Emperor came vnto vs, but by the name of Prestigian, which in the Persian tongue (now vsed almost throughout all Asia, as Latium is in the West) signifieth Apostolicke, under which name is certainly understood, a rightfull and Christian

King.

That the gouernment of the Acthiopians was great and large in Asia, is signified by the Acthiopian crosses which are in Giapan, Syna, and other places, as also by the Temple that is situated in the Region of Maabar, and dedicated to Saint Thomas, which hath crosses, and many other things in it, as are in Acthiopia, and is builded after the Acthiopian sashion, and (that which is more) retaineth as yet the Acthiopian name.

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